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☞ FOR TERMS, SEE LAST PAGE. ☜

THE MISSIONARY FESTIVAL WEEK OF THE WIPPER VALLEY.

[From our German Correspondent.]

A few miles from Cologne the traveller on his way to Dusseldorf by steamboat passes the mouth of, or by railroad, crosses the little river Wipper, which comes down from the hills of the ancient duchy of Berg, to lose itself in the Rhine. The narrow limits watered by this small stream and the river Ruhr and their branches, is one of the great workshops of Europe. "The valleys of the Wipper and of the streams pouring into it, says one, are scenes of the most active and intelligent industry, and their manufactures of cotton, iron, cutlery and brass, nearly equal those of England, while they surpass them in cheapness. The prosperity of the country is visible at every step; coal, the origin of all manufacturing prosperity, is found in abundance; water power is furnished by the numerous streams; steam engines have been erected everywhere, and the hills are covered with habitations even up to their summits." In the valley, and on the banks of the Wipper, stand the two important, adjoining manufacturing towns of Elberfeld and Barmen, the former containing a population estimated at 45,000, and the latter one, three-fourths as great. They have grown up within the memory of man and now form the centre of the most populous and enterprising portion of the kingdom of Prussia. From Elberfeld, especially, there is a great export of cottons, threads and silk, and what with mills and factories, and the activity of business, few places on the Continent make a New Englander think more of the manufacturing towns of home.

This valley became some years ago the seat of the annual missionary festival of the Protestants of that part of Prussia and the neighboring States. It was noticed that these meetings created deep interest, and were attended with powerful seasons of awakening. This led to the wish to lengthen the time devoted to religious exercises, which has been carried out by bringing the annual meetings and festivals of the various Christian societies and associations together, at one time and place. It was so stated by one of the speakers at the last festival. And now a week of religious anniversaries and exercises comes round to the people of the Wipper Valley, similar to the famous anniversary weeks in May to the good folks of Boston. The week chosen is the last of August, and during its continuance the towns and villages are filled with strangers, and the churches with attentive and interested congregations. Though some time has passed since the last "*Christliche Festwoche*," yet as an account of it affords a pleasing contrast to some pictures which I have sent from Germany, and will be probably new to most of your readers, I venture to send a short notice of the proceedings drawn from recently obtained materials.

On Saturday, the 24th of August, the streets of Elberfeld began to be alive with men whose dress and general appearance contrasted strongly with the industrious inhabitants, and betokened the approach of the Christian festivals; and on the next morning "the happy dawning of the festival week was greeted with appropriate sermons, prayers and thanksgivings in all the Protestant churches, even as in other places the exhibition of holy relics is made the subject of thanksgiving and praise."

The first of the regular festivals was that of the "Association of Christian Youth [Bund Christlichen Junglinge] in Rhineland and Westphalia." It took place in the large hall of the "Bell Vue," on Sunday afternoon, and the place was completely filled with clergy and Christian laymen and deputations from various quarters, some coming even from the kingdom of Wirtemberg. The appearance of the assembly, and still more "the reports which were made, interspersed with hymns and prayers, gave many proofs of the rich work of grace which is going on in the hearts of the young people of Germany, and of the value of organization in the work of Christ, and (as the writer from whom I quote adds,) of the assistance rendered by the civil authorities." Among the subjects reported upon, were the institution of regular prayer meetings, which were said to have greatly increased;—the central library of the Association, which was also enlarged,—and the success of the "Junglingsbote," a small paper, the organ of the Association, which the government has excused from the caution money required of all other newspapers, and which had increased in circulation to 600 copies. As means of increasing the influence and usefulness of the Association it was voted to endeavor to add to the number taking part in the annual festival, to establish travelling members, and to labor for the establishment of Christian inns and houses of entertainment for the travelling journeymen in all the large towns. A call was published on the following day for the necessary funds to start such an inn in Elberfeld; but as it commented rather plainly upon the character of those already existing in the place, an action of libel was brought against the unfortunate subscribers to the document.

Monday was devoted to the annual meeting of the Rhinish-Westphalian Prison Society, which was held in the church at Unter Barmen. Two discourses were delivered, the general topic of which was the blessings and success which had followed the labors of the Society for the improvement and conversion of the prisoners. On Tuesday morning was the General Assembly of the "Missionary Society of the Rhine." I have no means of giving any particulars of its operations during the year farther than to state that its income was 53,125 thalers, and its outgoes 26,623 thalers. They concluded to send out two new missionaries, one to Borneo, and a second to South Africa. In the afternoon was the festival of the Society, which took place in the church at Wuppertield, where divine service was conducted by three speakers, who discoursed especially towards night to a very large audience. In the evening the members and their friends dined together in the concert hall of the Concordiac, the Musical Society at Barmen. The attendence was described as large, and the occasion one of great interest, notwithstanding a circumstance, which threatened for a moment to create some unpleasant feeling. This was simply the offering of a toast by a pastor, Blumhard, from some place in Wirtemberg, in favor of union between the Lutheran and Reformed churches. This was received with strong disapprobation by the members of the Reformed church, who found a mouthpiece in pastor Ball, of Radevorm Walde. Some one had the presence of mind to lead off in a hymn, in which all joined, and peace was restored.

On the next day, the 28th, came the pastoral Conference at Elberfeld, in which 99 pastors took part, among whom were Sartorius, of Konigsberg, General Superintendent of that district, Krummacher, pastor of the Dreifaltigkert (Trinity) church in Berlin, and Thomas, of Geneva. After singing, prayer, and the discussion of various theological topics, a proposition came before the meeting to found a new Association—the Society of Evangeical Brethren. The matter was not decided when the hour arrived for adjournment to dine in company. At 5, P. M., the assembly left the dining hall, and assembled in the Lutheran church to celebrate the annual festival of the "Evangelical Society."

On the 29th the members of these various societies came together in a large hall in Barmen, for the purpose of establishing a new Association, whose object is "to labor with all its strength to introduce the observance of the Sabbath in the English manner."

On the 30th, the Tract Society of the Wipper Valley, and on the 31st the Elberfeld Temperance Society, celebrated their annual festivals with divine service and appropriate addresses.

These though the principal meetings during the "Festwoche," were by no means all. For while the large halls and churches were filled to hear the reports of the great Associations read, or to listen to Krummacher, Thomas, and other renowned clergymen of the great sects, here and there in "upper chambers," and small unimposing edifices, humbler sects, societies and bands of Christians were also holding their annual meetings and strengthening themselves for another year of labor. But of their doings I can get no report. The left hand does not know what the right hand has done; yet perhaps there may have been as much of the divine influence at work in their humbler meetings as in the large churches at Elberfeld and Barmen. A. W. T.

Berlin, Dec. 8, 1850.

For the Watchman and Reflector.

THE GOVERNOR'S ELECTION.—1636–7.

HENRY VANE.

In October of 1635 the isolated colonists of Massachusetts Bay were strengthened by the arrival of a company of emigrants. Two ships from the northern country sailed into Boston harbor, and the exiles with joy espied the heights of the three-hilled city. Among the passengers was a young stranger of distinction. Possessed of extraordinary talents, born to a princely inheritance, eldest son of the privy councillor of the King, honor, without seeking, seemed to attach itself to the name of Henry Vane. In early youth he is said to have been fond of the pleasures sought so universally among the young cavaliers of his time. So great, however, even in the first dawn of his manhood, was the impression made by his natural endowments, so early promise did he give of his statesmanlike powers, that those who stood near the throne sought his friendship, and royalty itself did not hesitate to bestow on him its favors. But there seems to have been in his nature a certain "fiery sincerity," which distinguished him from his fellows, and disqualified him for the life of a courtier. Religious convictions, a going out of the soul after the spiritual, broke the charm of gay companionship, and issued in the devotion of heart and life to the service of religion. He turned away from the attractions of the court, and sought among the worthies of New England for an asylum for his faith. The Puritan companions of his voyage looked upon their noble and court-bred associate with suspicion. When they beheld his modish air, and long, flowing locks, (the abomination of that day,) they believed him to have little grace; but when his doctrine distilled as the dew, and his lips dropped manna to the hungry soul, their jealousies were allayed, and their hearts were won. He became a resident of the new city of the Pilgrims. He chose for his dwelling a pleasant spot, and erected his house, of moderate size, but not ungraceful proportions. Not far off were the graves of Isaac Johnson, that devoted friend and father of the colony, and his wife, the lamented Lady Arabella. Already had this (since known as the Chapel burying ground) become a sacred spot, for some of the victims to the hardships of their pioneer life, had made dying requests to be laid in that enclosure. At the south-west rose the green, swelling heights of Beacon Hill, not thickly wooded, but adorned here and there with clusters of noble trees, and straggling bushes of wild roses and wild berries.

From the day that Henry Vane arrived in Boston, he seems to have been hailed as a leader among men. Surpassingly eloquent in speech, and of a grave, courtliness of manner, his countenance of marked irregularity was redeemed by "the lustrous fire of imagination" that shone through its plainness. There seems to have been that in his aspect, which impressed the beholder at once with the idea that he was capable of high and noble deeds.

The attachment of the people to the distinguished young exile was enthusiastic. A strange and beautiful mystery it seemed, that one so gifted and high born should have turned away from all the pleasures that lay within his grasp, and chosen his lot with the outcast people of God. He became the favorite of the people. No distinction that was in their gift, was withheld. He had been only two months a resident, when we find him occupying an important trust of a civil character. At the election in 1636, he was chosen Governor of the Colony. The degree of his popularity may be inferred from the fact, that he was elected in the place of no less a rival than the honored Winthrop. He was then only twenty-three years of age, and was described by Winthrop, who seems to have been little disturbed by his [illegible] most wise and godly gentleman." His administration has distinguished the year 1636. His mind was of a philosophic cast, his opinions marked always by a strong individuality. Very soon occasions presented themselves, in which the views of the Governor were at variance with the received ideas of the community. The doctrine of entire religious freedom, had not yet found place in the minds of the men of that age. Those, even, who had exiled themselves for its enjoyment, were unwilling to grant to others the same boon. But at every turn, and under every aspect, the Governor insisted upon the great idea of perfect freedom in matters of faith. He penetrated, with the skill of a master, the most abstruse theological questions. He valued lightly the outward of religion, when compared with the development of the inward life. His eagle glance penetrated the mists of bigotry, and saw far beyond most of his contemporaries. When the "Lord Brethren" of the Colony saw fit to imitate the "Lord Bishops" at home, in subjecting each resident to a stringent rule of faith, the Governor detected the inconsistency, and contended manfully with the fathers of New England, for the great idea of religious liberty. Here he stood almost alone. But there was one heart that beat responsive to his, and in Roger Williams he found views coincident with his own. It was during his administration, and by his influence, that a friendly league was accomplished with the warlike tribes that dwelt upon the borders of Rhode Island. A settlement was thus commenced, which illustrated to the full the views of the Governor, extending toleration, not to those of his own faith alone, but to all, men irrespective of their religious belief. A lasting friendship subsisted between the Governor and the founder of the Rhode Island colony. Many years after, during the most active and absorbing labors of public life, we find him sending thoughts of love after that little community, and inditing letters of solicitude for their welfare. Neither fines, nor imprisonments, nor banishments, could be executed during his administration. It was only after his power had ceased, that Mr. Wheelwright was disfranchised, and Mrs. Hutchinson banished. In this there might be but small exercise of charity, as he was personally favorable to their views. Had the case been reversed, however, we may be assured, from the uniform action of his life in this respect, that the shield of the civil power would have been as amply extended. At a later period, we find him at one time the advocate of Catholic emancipation, at another, though a champion for the theology of Geneva, shielding a Unitarian writer from the persecuting intolerance of the government of England.

The year of his administration was a period of stormy controversy, and it has been said that the young magistrate would have better retained his ascendency, by avoiding polemical discussions, and confining himself to political matters. But how in that day were the two to be separated? It was amid the din of conflicting opinions that the influence of the Governor lessened. His opponents eagerly seized upon the first appearance of coolness manifested towards him, who had been the idol of the people of Boston. The other towns of the Colony, being more remote from his personal influence, were less devoted to his service. The people were publicly harangued by one of their most respected pastors, from the boughs of an overshadowing tree, to put down by an appeal to the ballot box, existing heresies and abominations. The friends of Vane were defeated, and Winthrop was restored.

Meanwhile, the late Governor was urgently importuned by friends in England to return, but he had warm adherents still in the Colony, who entreated him to remain. Though no longer chief magistrate, the inhabitants of Boston, immediately upon his defeat, returned him as a member of the General Court. But the ardor of his spirits had been somewhat abated by the mortifiying fact, that the Colony, the land of hope and promise, the asylum of liberty and religion, of

"The ark of Freedom and of God,"

was by no means free from the persecuting spirit of the age. The great principles which the future statesmen would expound, found but a faint echo in the hearts of the colonists. In August of 1637 he sailed for England, accompanied by Lord Leigh, a young nobleman who had been on a visit to the Colony. In the society of his friend and pastor, Mr. Cotton, Henry Vane had often found solace, and taken sweet counsel, and on parting, presented to him the pleasant mansion he had erected for his own dwelling. It was afterwards enlarged, and for many years occupied by that excellent divine. A hotel, bearing the antique name of the mother-land, now occupies, if not precisely, yet very nearly the identical spot.

Very soon after his return he was knighted by Charles the First, and also invested with an office of high trust and profit under the government of that monarch. But his sympathies were with the Puritans. In the dark and stormy years of the civil war that followed, we find him among the great English statesmen who wrought out the problem of a free government beneath the very shadow of the throne. We see him retiring in sorrow and disgust, when disappointed in his hope of a republican government. We hear him indignantly remonstrating, when his great coadjutor betrayed a longing to invest his own form with the purple, and adorn his own stern brow with the diadem of royalty. Constant to the one idea that marked his early public life, the doctrine of freedom for all, we find Sir Henry Vane.

We hasten to the last scene of his life. After the Restoration, his name was excluded from the act of indemnity. So strong a heart, so subtle a brain, must not exist unless subservient to the reigning power. He was arraigned for high treason, and sentenced to be beheaded. Amid the gaze of thousands, who could not repress their grief, he was led out to die. A more noble martyr to freedom or religion, England never saw, and his demeanor showed, in all respects, that death was to him a triumph. M. A. C.

Boston, Dec., 1850.

For the Watchman and Reflector.

AN UNSOUND ARGUMENT EXPOSED.

The main argument against Strict Communion, is thus stated in the last number of the Princeton Review, in an article called forth by the recent work of Prof. Curtis, issued by the American Baptist Publication Society. "Him whom Christ receives and acknowledges as his disciple, his professed disciples refuse to admit to Christ's table! Can any reasoning about symbols of communion, and the necessity of preserving the primitive doctrine of baptism, prove this to be right? Impossible."

Here is an argument which is deemed unanswerable, but which, we think, involves several unsound and unscriptural positions.

1. It involves a *non sequitur*. In these words, more is comprehended in the conclusion, than is contained in the premises. Reduced to a syllogism, it should stand thus—"Him whom Christ receives as a disciple, his professed disciples should receive as such: this man is a disciple of Christ, therefore his professed disciples should receive him as such." Thus stated the argument is sound. And this is precisely the practice of our churches. But as stated by the Reviewer, there is a *fallacy of the middle term*; that is, more is meant by the term *received*, in the conclusion than in the premises. Can any thing be plainer in the commission, than that Christ recognizes men as disciples, and as such receives them to his mercy before baptism? and by baptism, to the observance of all other things by him commanded? If the question then means, Do you receive this man as a disciple, on the evidence of his conversion, we say, yes, joyfully. He is received by us, precisely as he is by Christ, as a pardoned believer, and as such, a candidate for baptism and the church, with all its duties and privileges. But suppose he objects to being baptized, on the ground of his dedication to God by his parents in infancy. We should tell him *that* does not affect his duty in the least; for every one baptized by the Apostles on the day of Pentecost, had been dedicated to God in infancy. What could he reply? He might plead that his conse[illegible] man, and that we ought to receive him to the Lord's table on this ground. But he forgets that we also have a conscience to be satisfied as well as he; and that we should be unfaithful to Christ and to him, to receive him on such grounds to our ordinance without the other. So Peter received Cornelius and his friends as disciples, on the evidence of the Holy Ghost, that Christ had received them; but he "commanded them to be baptized in the name of the Lord."

2. It assumes that every disciple of Christ, *as such*, has a right every where, and at all times, to the Lord's table. If this be so, not only is baptism set aside, but all suspension and excision for heresy, disorder, or immorality, is wrong, unless on the ground that the parties are not disciples of Christ. Is the Reviewer really prepared to maintain this position, with all its consequences? Is any body of Christians ready to act upon it? Is it consistent with the scriptural laws of discipline? Would it not work interminable confusion in all churches and denominations?

3. It assumes that men, as disciples of Christ may have *rights* in churches, where they have no correspondent *obligations*. Is this so? Is it equitable? Is it consistent with the purity, or independence, or honor, or peace of the churches? *Privileges* may be granted to visiting brethren from abroad; but in the Reviewer's argument, the Lord's Supper is claimed in all cases as a *right*—even by those professed disciples who refuse to come under the yoke of Christ, in baptism and church fellowship. Is not this contrary to common sense, as well as the Scriptures?

4. It assumes that the Lord's Supper is not a symbol of special church relations. But this is the point in dispute, and therefore cannot, consistently with sound reasoning, be assumed.

5. It assumes that even if the Lord's Supper be such a symbol, or whether it be or not, it is at all events of greater importance than Christian Baptism. And that its importance is so immeasurably superior, that even the primitive doctrine of Baptism "may safely be abandoned, rather than the right of every disciple, unconditionally, to the Supper. But where is this idea taught in the Scriptures? Surely not in the Great Commission, where the Supper is not mentioned, but baptism is. Not in the Acts of the Apostles, where the baptism of disciples is recorded at least five times as frequently as the breaking of bread. Not in the Epistles, where about the same proportion is observed, though we should very naturally have expected the reverse. Whence, then, does the Reviewer, and those who think with him, derive authority for this notion that baptism is of less importance than the Supper? and may safely, nay, in all charity, where opinions differ, *must* be sacrificed to it? We are sometimes charged with an "idolatry of baptism," because we plead for its primitive observance. We believe the charge most unrighteous, as well as uncharitable. But is it either unjust or unkind to admonish our Reviewer that the sacrament of the Supper *has been idolized* by the immense majority of Pedobaptists in some forms, and that *there is danger* that it may be in others? J. N. B.

For the Watchman and Reflector.

THE NEW FAMILY ALTAR.

The following facts were related by a beloved brother in the gospel. A church member had raised up a large family of children. He had no family altar in his house, although his companion had long held a place in the church, and were passing onward to meet their children at the judgment. Temporal blessings had flowed in upon them; joys and sorrows had come and gone; hoary hairs begun to gather, but in the family there was *no calling upon God*.

Some of the sons were married, and had gone from the scenes of their childhood. They were in the world without hope and without God; but mark the goodness and forbearance of God towards them. At length the Lord wrought wonders in the place where they lived. Saints were humbled and quickened. The wanderer returned in company with the good Shepherd, and there was great joy in many a father's house. Prayer and praise, meetings and visiting took the place of other things. Blooming youth left the gay scenes of worldly pleasure, sought and obtained more elevated bliss in the service of God. Many parents were shedding tears of gratitude, and lifting their voices in praise for the redemption of their children.

Special efforts were made to reach the children of the above named family, but all without any good results. No heavenly rain descended, no fruit was gathered for God. At length, by the entreaties of the wife and members of the church, prayer was commenced; a family altar for God was erected. Offerings were brought in and laid on that altar. They were accepted, and the promised blessing came from the stores of heaven. The sons heard of the change at home, and *came to hear "father pray in his family."* The whole scene seemed changed. The father confessed and prayed; the mother wept and entreated; the sons trembled and bowed. The Spirit—the softening, subduing Spirit—was there Soon after, in a social meeting, the mother, with a tender, feeling heart, went to her eldest son, threw her arms around his neck, and plead with him to come to Christ. The scene was overwhelming. All hearts felt, all eyes were full. The son, under the influence of maternal tears, entreaties and love, attended by the power of the subduing Spirit, yielded his heart to the easy, peaceful reign of Jesus, and found, in believing, joy unspeakable and full of glory. There was also joy in the presence of angels over the repenting sinner.

In one week, after the family altar was erected, and "broken and contrite heart," laid thereon, four sons, all heads of families, were rejoicing in full hope of the glory of God." There was great joy in that town, and "many more were added to the church of such as should be saved."

"The world beheld the glorious change;
And did thy hand confess,
My tongue broke out in unknown strains,
And sung surprising grace.
The Lord can clear the darkest skies,
Can give us day for night;
Make drops of sacred sorrow rise
To rivers of delight."

Is the reader of this little article a church member? Are you a head of a family? Have you an altar in your house for God? Have your children, from early years, heard your voice in solemn, frequent, fervent, family prayer? Have those friends and strangers, who have visited your house, and mingled in your social circle, left, under the full impression that as for you and your house you would serve the Lord? Or have your children grown up without hearing family prayer, and lived under the impression, from your example, that it was "a vain thing to serve God?" Are they still unconverted? Are they advancing in years, adding sin to sin, and pressing onward, with you, to the judgment? Pause and reflect on the past, present and future. Are you ready to give an account of your stewardship? Can you meet in peace, your children and others in the last great day? Are you clean from their blood?

Is the reader yet without an interest in the Lord Jesus Christ? or a place in his church? Have you heard father and mother pray? Have you heard others pray? Have you read of the prayers and tears of Jesus? Have you been called by his friends and by his Spirit? Have you closed the year 1850 and commenced the year 1851, and yet remain in the broad way to death? Stop! O, "stop and think." "This year thou shalt die," may already be placed on that book, near the throne, by the pen of Him who keeps a record of the judgment. Are you making preparation to live or to die? "Prepare to meet thy God"' Today! to-day, listen to the calls of mercy, and "escape for thy life."

"Haste, and mercy now implore;
Stay not for the morrow's sun,
Lest the lamp should cease to burn,
Ere salvation's work is done."

BETA.

For the Watchman and Reflector.

THE FIRST BAPTISTS IN MAINE.

The Baptists made their first appearance in Maine, A. D. 1681; when several persons in Kittery, embracing their tenets, were baptized by immersion. One of their brethren, William Screven, manifesting great zeal in religion, became their leader in worship and devotion. He was born in England, A. D. 1629, at Cutts,* and the fruits of the divine were eleven children. His talents were naturally of a splendid order. He possessed a lively imagination, a glowing heart, and was a good English scholar. Edified and enlivened by his rare gifts and ardent piety, his religious associates gave him testimonials of fair character and full communion; representing him *to be, in the eye of charity, one whom God had qualified and furnished with gifts and graces of his Holy Spirit, to open and apply the good Word, which, through the blessings of the Lord Jesus Christ, might be by him made effectual and useful;* commending him to the fellowship of their Baptist brethren in Boston. In his visit to them they encouraged him in his labors of love and zeal, and committed him to the faith and fellowship of the saints wherever God in his providence might call him to exercise his abilities.

The proselytes of this sect, when their sentiments became known, excited so much notice that Mr. Hooke, one of the magistrates, or Provincial Council, and Mr. Woodbridge, minister of the parish, sent a summons to all who had attended a Baptist meeting, requiring them to appear and answer for their offence. They presented themselves accordingly, when the magistrate threatened them with a fine of 5*s.* if they presumed again to offend in that way.

Mr. Screven, on returning, was likewise summoned before the General Assembly at their August session; and after being examined upon the subject of unlawful preaching and holding religious meetings, he was fined £10 for his past offences; and ordered never more to have any public religious exercises whatever, at his own house or elsewhere, especially on the Sabbath.

His refusal to submit to the injunction was deemed a contempt of his Majesty's authority, and the Court awarded sentence against him—"*that he in future forbear from his turbulent and contentious practices; give bond for his good behaviour; and stand committed till the judgment of Court be complied with.*"

EDWARD RUSHWORTH, *Recorder.*

August 17, 1682.

But against all opposition, a church of eight male members was embodied, Sept. 25; and the next year they, with Mr. Screven and their families, removed to Cooper river, in South Carolina.†

Williamson's History of the State of Maine, from which the foregoing is copied, adds—"This is said to have been the only instance of religious persecution within the limits of this State." It may further be added, as a significant fact, that the sect first persecuted for conscience' sake, in Maine, is now the most numerous evangelical denomination in that large and important State.

*31st May, 1665. Richard Cutts, of Portsmouth, was "admitted to freedom of Massachusetts," and took his oath accordingly.

†As the result of a long-cherished and well-organized religious intolerance, venting itself in vehement and impassioned persecution, these humble Christians became disheartened and overcome. In less than one year from its organization, the church was dissolved, and the members scattered like sheep upon the mountains; from the dissolution of the church in Kittery, no Baptists appeared publicly in Maine for an interval of 35 years. "Mr. Screven died near Charleston, S. C., about 1153, at the age of 84 years, leaving a respectable posterity to bear testimony to his worth." He was the founder and first pastor of the First Baptist church in Charleston."

A GENEROUS CONFIDENCE IN MEN.

We have received, from T. R. Marvin, a copy of a Baccalaureate sermon delivered at Williamstown, Mass., Aug. 18, 1850, by Mark Hopkins, D, D., President of Williams College.

The theme of this sermon is founded on Hebrews 11: 33, 34—'Who, through faith, subdued kingdoms,' &c. The subject is handled with the author's usual ability. Lines of philosophic distinction are drawn with discriminating thought, and the style of expression combines beauty and force. We quote a paragraph, which gives truthful counsel not only to graduates of colleges, but to men in almost every walk of life:

Let me then first counsel you, my friends, to place a generous confidence in your fellow-men. Not that you should be weak or credulous, but, if you must err at all, let it be on the side of confidence. For your own sakes, repress the first risings of a suspicious and distrustful temper. It will unstring the nerves of your energy, and corrode your very heart. Far from you be that form of conceit which attributes to itself shrewdness and wisdom by always suspecting evil. Far sooner would I make it a part of my philosophy and plan to be imposed upon and cheated, up to a certain point. Let not even intercourse with the world, and the caution of age, congeal the spring of your confidence and sympathy. So doing, you may find much that you would wish otherwise, some you may find that will be as a brier, and sharper than a thorn-hedge, brethren that will supplant, and neighbors that will walk in slanders; but you will also find answering confidence, repose for the soul, green spots, and fountains in the desert.

For the Watchman and Reflector.

PAPAL PROPAGANDISM.

[From our Correspondent.]

I may overrate it, but it seems to me that no topic is more important at this time than the extraordinary efforts of the Papacy to extend and strengthen itself. In addition to the paragraphs which I have recently sent you, I translate a letter, recently received by the National Zeitung of this city, from a correspondent in Westphalia. It will be seen that the writer looks upon the matter rather with the eyes of a politician; but this will not, I think, render his testimony less valuable.

"In Catholic Westphalia," says he, "it is plain that a great change has taken place within the last two years. The revolution opened the ground, and Ultramontanism [the name usually applied here to Catholicism, politically considered,] is planting its seed therein. What the unwearied and persevering party of the Ultramontanes, in silence, have been attempting and effecting here and there, comes now and then to the clear light of day. At present this party seems to support the government of the state, and it will do so so long as it needs its support and protection, but this will no longer be the case, so soon as it feels strong enough to throw off the mask. The Popish party bows to the military rule, because it is now in the ascendancy; but on the other hand, it is striving against the party of the civilians, with all its might. The last fifteen years have proved that the civilians of Prussia have no bitterer And more indefatigable enemy than this very Ultramontanism. There is between the two a natural and unconquerable antipathy, not only because Papistry wishes to lord it over the peer and mind, but still more because the mass of civil officers in Prussia are men of education, and will leave, in matters pertaining to religion, a door open to reason and to freedom of opinion. The Ultramontane party even now dares to remove its mask somewhat, and show its joyful face, for the Catholic double eagle of Austria has indeed the advantage of the Protestant eagle of Prussia."

Paderborn and Munster, in Westphalia, seem now destined to be the head quarters of this party. The National Zeitung has already published accounts of the preaching of the Jesuits in the region about Munster, but one finds still many delectable matters in relation to it. For instance, one of them, preaching in the church-yard at Warendorf, declared that the publishers and editor of a journal, the Kolnischer Zeitung for instance, is guilty daily of as many deadly sins as they issue copies of the paper. Close by Munster a fine property is in preparation at the present time for a College of Jesuits, for thirty, it is said. The people of Paderborn were taken by surprise the other day, by a great festival in honor of the restoration of the Catholic religion in their city, a festival of extraordinary splendor, with an illumination and a torch-light procession a whole street in length. Even Jews and Protestants ornamented their houses; and one Protestant, a lusty combatant of the Ultramontanism, is said to have hung out a religious picture large as life. In the oration was the remark, "The sword has been taken from them, (the priests,) but they still retain the shepherd's crook." Probably they think, through this saff, to win again the sword. The necessity of the return of the Jesuits has been carefully instilled, by books and preaching, into the minds of the people, and in all religious processions the names of the Jesuits have been ostentatiously displayed with the title, "Defenders of our faith." The Jesuits will not now compel Paderborn to wait long for them. For the array of the Catholics is there in full numbers, and equipped for the encounter. There are already three cloisters in the city; a new one is to be built immediately just before the city gate, and a spot is already purchased for a fifth! It is now a matter of wonder to us whether all this, which has started up so suddenly and unexpectedly, will be able to strike roots into the heart of the people. We have some doubts as to [illegible] and liberal in their sentiments. [illegible] ter region, however, Ultramontanism seems to have become popular lately with the higher classes. Paderborn, you are probably aware, is a town of some 9000 inhabitants, on one of the main roads from Cologne to Brunswick.

The accounts from Austria show that the diligence and activity of the Catholics are no less there than here in Prussia. The articles of the so-called Constitutions granted by the Government, which relate to the equal rights of the Protestant and Catholic churches, are systematically opposed or evaded by the latter whenever an opportunity occurs. The accounts from all parts of Switzerland are to the same effect. But of the workings of the Jesuits here, I suppose your Geneva correspondent sends you full accounts.

Berlin, Nov. 4, 1850.

REMINISCENCES OF A MISSIONARY.

A missionary writes to the New York Evangelist, and gives some interesting recollections of his experience in first engaging in his work. The account which follows is instructive, showing as it does, that it is safe to follow duty and leave results with God:

In the spring of 1831 a youthful party had assembled to spend the evening at the house of a venerable professor. Mirth had passed its bounds, and midnight found the young hearts revelling in social gayety. E. loved the Saviour, and for some time had sat in silence—his face concealed by his hand. I rallied him for his stupidity. He drew me to his side. I was impenitent, but the strongest friendship existed between us. With tenderness he inquired, "Am I the guilty murderer of your soul?" I had previously wept in his presence as he spoke to me of Christ. I mingled again with the mirthful band, but he rose not from his seat until the party dispersed. Returning home that night my horse ran of fright, and though he kept the road, passed directly over a creature that lay in his way. We were three persons in the carriage, and it seemed a miracle that we escaped unhurt. Peace deserted me until Christ took possession of my soul. I read the memoir of S. J. Mills, and though I dreaded the trials, I longed for the work of a missionary. With the advice of friends I commenced study for the ministry, but poverty drove me to teaching; and while thus engaged, I was solicited to go as a teacher for the American Board to the Indians. All but my father counselled me to go. He was silent, and when I received my appointment his heart revolted. He was poor, and sickness had made havoc with his health and property. His hopes were living in me, and as my preparation to leave advanced, they died before his eyes. For three days he could neither see nor speak to me. The night previous to my departure, knowing that he was in his room, I entered and spoke to him, but he could not answer. What could I do? I had received and expended the money for my outfit. How could I retreat? How could I go forward without his consent—nay, without his blessing? She that bore and nourished me said, "Be patient, God will make your duty plain." The next day I found in my chamber a letter from my father, written with the emphasis of despair, consenting to my departure, but urging me to return in five years and take care of my mother, as his suffering body would long ere that rest in the grave. He placed my trunk upon the stage with his own hands, and with an earnest God speed and protect you, bade me farewell. The cloud of despair on his features had given place to a smile of calm submission. Night and a storm were gathering over the scenes of my youth as I departed, but oh! the light and peace that burned on that altar where parental piety had, scarce knowing what it did, consecrated me again and again to the service of God.

My father changed his residence in consequence of my departure, and passed from a state of moral inactivity into one of decided usefulness. He became a leading member in society, an elder in the church, a superintendent in the Sabbath school, his property nearly doubled in value, and ten years afterwards his body, instead of resting in the grave, had not been prostrated a day by disease, but was bearing an honored and hoary head in the way of righteousness. In assisting a child, to whom he looked for comfort, he had fallen in debt. I had left the service of the Board and was teaching for the government, with a support that our missionaries never receive, and tendered him aid. With joy he received it, but though I labored three years to relieve him, his sickness and misfortunes swallowed without benefit all I did. I then from conscientious motives, resigned my charge, since which neither sickness or misfortunes have interrupted him.

My inference from this is, that God can and will do ten thousand times more for the comfort of parents than the most affectionate children, provided the ways of those children please God. His ways are mysterious. None can follow them—no two of his footprints are alike. He deals differently with different men, making new and particular providences for every soul he issues into being, and yet governing all under one general and everlasting rule, this much the experience of every man who trusts his truth and power, will confirm. *It is better to trust in him than to put confidence in any thing—every thing else.*

AFFECTING ANECDOTE.

In one of our Western towns, a minister of Jesus Christ was one morning told by his wife that a little boy, the son of a near neighbor, was very sick, near to death, and asked if he would not go in and see him. "I hardly know what to do," said the good man; "his parents, you know, do not belong to my congregation, and are, besides, greatly opposed to the doctrines which I preach. I fear my visit would not be well received."

"But," rejoined the wife, "when you were sick a short time since, the mother of the little boy sent in kindly every day to inquire how you were, and I think they will expect you to come and see their son."

This was a sufficient inducement, and he was soon on his way to the dwelling of sorrow. The mother was hanging in anguish over her precious and beautiful child, who was tossing from side to side in the delirium of a brain fever. The minister, after watching him a few moments, turned to the lady, and said,

"This poor little fellow should be kept perfectly quiet, madam; he should not be excited in any manner."

"Sir," said she, "will you offer a prayer?"

At first he hesitated, fearing the effect upon the child, but on second thought knelt at the bedside, and uttered a few petitions in His name, who said, "Suffer little children to come unto me." The moment he commenced speaking, the little sufferer, who till now seemed unconscious of his presence, ceased his moans, lay still upon the bed, and fixing his large dark eyes upon him, listened intently to every word. The minister rose from his knees, said a few words to the mother, and went home, leaving the child in a perfectly tranquil state. The next morning the first intelligence which greeted him was, that little Frank had died during the night.

He had become extremely interested, and the apparent effect of the voice of prayer upon the dying boy had surprised him. He went again to visit the family, attended the funeral and at length learned from the mother the following facts:

She had two children. Frank was the oldest, and the second was a daughter of five years. A few months before little Alice had gone to spend the night with some companions in the neighborhood, whose parents were Christians, and were training their children to follow their steps. As they were about retiring to rest, these little ones said to their visitor, "Come, Alice, kneel down with us and say 'Our Father,' before we go to bed."

The child, bewildered by their words and kneeling attitude, answered, "But I do not know what 'Our Father' is."

"Well, don't you want to learn it?" said one.

"O yes," said Alice; and, being a bright little girl, she soon committed to memory the precious form of prayer which has gone up from so many lips since the Saviour first uttered it. The next morning, full of animation, and delighted with her new acquisition, she returned home; and the moment her brother Frank appeared from school, she began to tell him all about her visit, and beg him to learn "Our Father," and say it with her. From that time, the mother said, kneeling together, they had daily repeated the Lord's prayer, with great earnestness and delight, and had also learned other prayers, in which they seemed much interested. A few days before he was taken sick, Frank had come to her with a book in his hand and said,

"O mother, here is a beautiful prayer; will you let me read it to you?"

It was the remembrance of this which induced her to make the request that the minister would pray by the bed of her suffering boy, and this was the secret of the calming influence which that prayer exerted. He continued thus tranquil a long time, but at length his distress returned, and the hour of death drew near. About midnight, suffering and agonized, he begged of his mother to send for the good minister to pray again. He must have somebody to pray. The parents disliked to call him at that hour of the night, and knew not what to do. At last the mother went up stairs, and taking the little sleeping Alice from her bed, brought her to her brother's bedside, and told her what Frank wanted. Immediately she knelt down, and slowly and solemnly repeated the prayer which they both so much loved, and then, unasked, said—

"Now Frankey lays him down to sleep,
I pray the Lord his soul to keep;
If he should die before he wake,
I pray the Lord his soul to take."

The first words soothed the sufferer, and with the last dead hour of night, in the chamber where waits the king of terrors, surrounded by weeping friends, the infant of five summers, roused hastily from the sweet slumbers of childhood, kneels in her simple night dress, and, undisturbed, unterrified, lisps in childish accents the prayer which Heaven accepts, and on whose breath missioned angels bear upward the ransomed soul.

I would learn a lesson. They labor not in vain who sow precious seed in the fresh soil of youthful hearts.—*Mrs. Whittelsey's Magazine.*

EVENING PRAYER.

O Lord! watch over me, lest I sleep the sleep of death. Alas! this day, has it not been void of good works. In it we might have gained everlasting life, and we have lost it in vain pleasures. Perhaps it may be the last of a life undeserving of thy mercy. O God! perhaps this very night Jesus may come to demand of thee thy soul, the image of the great God which thou hast disfigured by sin.

O Lord! grant that whilst I sleep, thy love may watch over me, and keep guard around my heart. I am the prodigal son; I have wandered far away into a strange land, where I have lost all my inheritance. I am starving, and a beggar; but I know what I will do; I will return to my Father: I will say to him, O my Father! I have sinned against heaven and against thee. Art thou not the good shepherd who leaves his flock to go into the desert after a single wandering sheep? Hast thou not declared that there is joy in heaven over a single sinner who repents? Thou wilt not then despise an humble and contrite heart.

O Lord! watch over my spirit while I wake, and my body while I sleep, that I may sleep in peace and awake in Jesus. Pity my weakness. Send thy holy angels, spirit of light, that they may keep far from me the spirit of evil that is ever around me. Grant that I may resist it with the courage of faith. Give penitence to sinners, perseverance to the

He labors to promote the best good of his pupils, both in this life and that which is to come. He looks to God continually for aid and direction. He is not to be thwarted in his benevolent purposes by the ingratitude or neglect either of parents or children, knowing that his labors are necessary *because* the children are not in all respects what they ought to be. Such a teacher will always exert an important influence while he lives, and when he dies he will leave behind him a precious memory. I find it difficult to view Sabbath school instruction in any other light than as an inseparable part of the great system of youthful improvement; the pedestal and the capital of the pillar, without which the merely secular instruction of other days is but a broken shaft.

Every teacher ought to be a follower of Christ, laboring for the good of others, and not for his own aggrandizement. According to every principle of equity, he is entitled to a fair remuneration for his labors; but if his eye is fixed on no better object than the "almighty dollar," his influence never can be very salutary. Very few of the teachers who are now cherished in the "heart of hearts" of their pupils, ever became rich in this world's goods. They spent their energies and their earnings in providing means for the improvement of their pupils, and they will not have lived in vain. They contributed their part in improving and perpetuating the system which has uniformly grown with the growth, and strengthened with the strength, of New England. Without them "the land whereon we tread," would never have been what it is—so characteristically different from all other lands. And yet no sudden or wonderful changes have ever been effected; none of those revolutions achieved by conquerors or politicians, whose traces being written as it were in the sand, disappear as suddenly as they appeared. M. B.

Watchman & Reflector.

BOSTON, THURSDAY, JANUARY 23, 1851.

THE CHURCH COVENANT.

We have already, in the first number of our paper for January, laid before our readers a retrospect of the religious movements of the past year; and, in a subsequent number, have given a sketch of the political aspect of the time, as seen from the point of view occupied by a religious press. Such retrospects are suggested by the season to every reflecting mind. Their effect is salutary. To "discern the signs of the times," to read aright the lessons which they teach, to obey the summons which they sound forth, is the duty of every Christian. Our Saviour declared it to be the reproach of his own generation that they neglected to do so. Nevertheless, it will not do for us to be always looking abroad; we must also *look at home*; we must turn our thoughts inward, and survey the narrower sphere of duties which arise from the personal relations which we sustain to the church and the world around us. Amidst the greetings and congratulations with which we hail the opening year, a true Christian will wish to commune faithfully with his own heart, to take a "new reckoning" of his course, and ascertain whether he has been making progress towards the desired haven, or whether he has been drifted by adverse winds and under currents in a false direction.

In order to do this the more effectually, it is the practice of some churches to call special attention, at this season, to their covenant; to have it read in the presence of all their members, and to repeat anew those vows which form their bonds of union. One of these church covenants now lies before us; in aim and spirit it is like many others that we have seen; it well expresses the great practical ends of church membership, and holds up to view a standard of character which every church should seek to realize.

First of all, we observe that this covenant, at the outset, supposes the existence of that Christian love, which is the spring of all Christian excellence; the root which sends forth life to nourish every budding virtue, and to produce fruits of usefulness. Without true conversion, without supreme love to Christ in the heart, the assumption of such a covenant would be a solemn mockery. It pledges every member to the observance of *seven* particular duties; and these are of such a nature that we may truly say, unless divine grace "reign unto life," over the faculties and passions of the soul, among them will be found which the recoiling shoulders will long to throw off.

The *first* vow which is here announced, pledges every member to the cultivation of *love to his brethren*. It implies that each one prizes and honors the relation of church membership as having been instituted by Christ himself, as constituting a sacred bond of union, a source of special obligation. As in domestic life, the relation of brotherhood, apart from personal character, lays a ground for cultivating kindly affections, so, in the church, a common relation to Christ, furnishes a reason for cultivating charity, a spirit of forbearance, and a tender regard for each other's welfare. As every man values the miniature of a beloved friend, in spite of the specks or blemishes that may mar its beauty, so every Christian will be impelled to cultivate a cordial fellowship for his brother who bears the Saviour's moral image, in spite of the faults or infirmities that may deform his character.

The *second* duty which is here enjoined, we find to be mutual "watch-care." In every well ordered family, each brother or sister is tremblingly alive to the character, reputation, and happiness of the other. A stain on one, is "felt like a wound" by the rest. The success of one is the joy of all, and the good name of either is a family heritage. Thus, in the church, true love will produce mutual concern, caution, admonition, and lead each to study how to guard his brother against a snare, how to strengthen what is good in him, and how to brighten the lustre of his reputation.

The *third* duty which this covenant enjoins, is regard for prayer and *social worship*. Christianity purifies man's social nature, and turns the current of its affections in a new direction. It breaks the fatal charm that once invested the assemblies of the gay and thoughtless, and produces congenial tastes in souls that were once the prey of selfishness, if not of misanthropy. It breathes a new spiritual life into hearts that were once cold and dead; by presenting to them objects of commanding interest, creates a new unity of spirit, then points to the proof of the change that has been wrought in the oft-recorded fact "they were all with one accord in one place." The eye of faith which can "discern the Lord's body" in the eucharist, can discern his presence in the prayer-room; *for*, saith he, "where two or three are gathered together in my name, there am I in the midst of them."

Where this spirit is fostered, it will befriend and hallow one strong natural affection which exerts a mighty influence in the formation of character, and which the church covenant refers to as the basis of a *fourth* Christian duty, which is *parental fidelity*. This natural affection, unguided by Christian wisdom, often destroys what it ought to protect, and by heedless indulgence, really blasts what it was intended to nourish. Even now, within the sphere of our own observation, we can point to the children of professed Christians who are being trained up so as to become the idolaters of wealth, the devotees of fashion, the victims of ungodly ambition. The process is going on day by day, and yet the fond parents are blind to the inevitable results. The education of a child for earth and heaven, is a work of grave responsibility, and in order to accomplish it, a Christian parent needs to seek constantly for that "wisdom which cometh from above." Unless our children become religious in their early years, we cannot calculate what course they will pursue amidst the temptations that must beset their way; nothing but Christian principle can withstand the fatal "wear and tear" of character in the sharp collisions and excitements of our passing life.

The *fifth* duty enjoined by this covenant is an habitual *self-denial* for Christ's sake; which means, simply, the making Christ's will our supreme law, instead of self-will. It denotes the acting from the principle of love to Him—the giving up what is *lawful* in itself, if, by so doing, we can serve Him better.

The *sixth* duty here assumed is, the support of an *evangelical* ministry, which is brought to view in this covenant, and treated with becoming honor as Christ's own institution for the moral conquest of the world. The support which it demands is not merely the payment of pew-rents, or the payment of money in any other way, but free tributes of hearty sympathy, punctual attendance on its services, fervent prayers for its success, and cheerful co-operation in the attainment of its proper ends.

He who does all this will be prepared, of course, to perform successfully the *seventh* duty of the covenant, which is, to "*win others unto Christ*." Such a Christian will "naturally care for their state." If a man believe that he has found eternal salvation, that he has received it as a free gift, and be careless whether others find it or not, "how dwelleth the love of God in him?"

Such are the duties to which every member of a true Christian church is pledged by the vows of his covenant. Let every one examine himself, and see whether he repent of having assumed its obligations. If constrained to own to himself that he does so, then let him confess, too, that there is guilt upon his soul. However well he may stand outwardly in the church, however regularly he come to the communion, his heart has "turned back from God's covenant," and his influence, "like a deceitful bow," instead of speeding the shaft to its mark, drops it powerless on the earth. Of such repentance he must repent, and ratify his vows, turn with self-humiliation unto God, and "redeem the time," or else, like Esau, mourn too late that he has, "for a morsel of meat, sold his birthright," that he has, with perjured lips, turned away from the glories and riches of heaven to grovel in "the beggarly elements" of a perishing world.

POSTHUMOUS CHARITIES.

The vast estates, accumulated by a late millionaire at the South through the energies of a life-time prolonged into old age, and the complications likely to be involved in their settlement, suggest a thought not wholly inopportune, and it may be not entirely unprofitable. Mr. M'Donnough is supposed to have left, in present value, millions upon millions by his will; and the provisions of that instrument are such, that this immense property is to go on increasing to the end of time, using the testator's own words. It is my desire, he says, that the blessings of education may be extended to the poor throughout every town, village and hamlet in the States of Louisiana and Maryland, and, were it possible, through the whole of the United States of America. The incalculable magnitude of this scheme startles one from its very indefiniteness. An accumulation *ad infinitum*, if such a term can be used in speaking of earthly possessions, to be forever controlled by antagonist agencies of great complexity, is something at which the sober thoughts of an American might almost revolt, were it not for the nobleness of the object, and the sublimity of the conception.

The bequests, however, are so complicated, that the law has already fastened upon them, and it is possible that years may elapse before the litigation, already begun, shall have expended itself one way or the other. The donor's aim, ever held fast to his heart while penetrating deeper and deeper into the cells of mammon, was to do the world good after his death. According to the apprehensions of many, who are equally well-wishers of their race, it is doubtful, even if the will could be executed, how far it would be safe or politic to have it executed. There are those who believe that public, not private munificence, should be the means of education, and this to all, without regard to their condition in life. A perpetually increasing fund, solely for the poor, is deemed by others too distinctive of caste, and too pegilous to the common good, for sanction in a republic. However this may be, there are considerations of a different nature worthy of being heeded.

There are parties, actuated by the selfishness that rules the world, who are determined to see how far the law will enable them to break the instrument, and to take from masses the doubtful benefit intended. Ill feelings will be engendered, and grow bitterer as year follows year; so that the ultimate result, whether the will stand or fall, will have been reached through a vast aggregation of evil.

The thought suggested to us is this. The donor lived about eighty years. His mind was strong, elastic, and, as his will shows, capable of large grasp. If, instead of seeking to hoard to the highest point consistent with a life-time, he had given up that idea, and devoted his last years to the proper distribution of what was, beyond contingency, a mine of wealth, he would have accomplished his purpose without embar-

[illegible] have been expended, and have left the world without entailing upon it dissension, and questionable good. A millionaire can make his gold a blessing to thousands during his life. It is too apt to be a curse after his death.

CRIME AND SUFFERING.

The Sabbath Recorder quotes certain facts elicited in a late Coroner's inquest held in this city, and says they "present such a picture of crushing poverty, degradation, and despair, as we can hardly realize to have abiding place and existence in any community civilized or barbarous."

The facts given in the Recorder show the intimate connection which among us, as everywhere, is seen to subsist between crime and suffering. The present record relates to an Irish girl, only seventeen years of age, who was formerly employed in the factories at Lowell, who became dissolute, was taken to the Almshouse, thence found her way to a dirty cellar in Ann street, where, after only eight days' residence, during the severe weather of the last few weeks, she died, the victim of exposure and hunger. We fear that cases parallel to this in a "community civilized" as is that of Boston, are not insulated but numerous. Certainly, if crime and suffering go hand in hand, for which truth we have, in all the past, volumes of fearful testimony, then must there be an aggregate of misery among us unnoted, unchronicled, which, could it be guaged or even realized, would be appalling.

There can be no question that what we thus indicate, is sober reality. The remark is now common that crime is increasing. It is notorious that it has come to be practised under forms at once the most ingenious and emboldened, the most degraded and shameless. But the correspondent augmentation of suffering, it is feared, is not enough dwelt upon. Were this generally the case, not only conscience but the heart of the people would be deeply moved.

"An ounce of prevention is worth a pound of cure." Every place of vicious resort, whether a drinking house, a saloon, a theatre, a den of infamy, is an unsealed fountain of misery and moral death. These are the plague spots on the face of society. To lessen their number, to arrest the currents that are now flowing into these cesspools of moral contagion, the philanthropist and Christian should leave no effort untried.

FUGITIVE SLAVE LAWS.

At this time, when important questions like those of the Fugitive Slave Laws are discussed, it is well to look back, and see what the past teaches. Whatever may be the view taken of this law, and our own is known to be one of unqualified condemnation of its odious features, facts can do no harm. From a letter in one of our exchanges, we are placed at once, without the trouble of investigation, in possession of certain facts, that are as interesting as they will be new to many. The Quakers are known to have been among the first, if not the very first, abolitionists in our country. In 1790, they petitioned Congress to use its powers to promote the abolition of slavery, and discourage the traffic in slaves. A large vote referred this petition to a Committee consisting of six members from Northern, and one from Southern States. They reported against the expediency of the prayer.

In 1793, the old Fugitive Slave bill was passed. It was drafted by Mr. Cabot, of this State. At this time, the Northern States had a majority of one in the Senate, and a larger majority in the House.

Taking these facts as set forth in the letter referred to, it would seem that the North, as well as the South, is responsible for the old law; and it is certain that the new law could not have been passed without the North. Our responsibility is, therefore, great, and so much the stronger ought to be our desire to put an end to that responsibility. The old law was not so iniquitous as the present one, and this certainly is a reason why it should be essentially modified. Because the North once helped to make a bad law, it is not the duty of the North *now* to continue a worse one. Let us hope that the humanity and good sense of the entire North, reminded of duty by the past, will effect the necessary modifications all in good time. It is pretty apparent that nothing can be done by the present Congress. It is the same body that made the law. Men do not change their opinions suddenly, except under a tremendous pressure. The pressure has been great, if public opinion is a test, but not great enough, we fear, to undo the evil this year. Let us put *some* hope in the next Congress.

HOME MISSIONS IN THE WEST.

The Missionary correspondence of the Home Record for January, indicates the continued prosperity of our Western missions. In the vicinity of Fort Wayne, Ia., are many destitute stations, but the Lord has revived his work, conversions have occurred, and Christians have put on new strength. At Rock Island, Ill., Rev. F. Ketcham describes the church as "faint, yet pursuing." Prayer meetings are solemn, and the presence of the Holy Spirit is manifest. The church expected to enter the lecture room of their new house of worship the first Sabbath in December. Rev. H. Cosner writes from Lyndon, that the congregation to whom he ministers have left the open shed and boarding house in which they formerly worshipped, and now occupy a school house well arranged for public services, and have in contemplation the building of a meeting house soon.

In Milwaukee, Wisconsin, the church of which Rev. T. S. Griffiths is pastor, are now worshipping in a new house, completed at a cost of $2000—"a monument of sacrifice." The contributions of the people have been liberal, and Mr. G. thinks they will now be able to sustain themselves. He regards Milwaukee as second to no other point in the country in missionary importance. The following paragraph from his letter sets forth important information, and important practical truth:

"The increase of inhabitants in less than a year past, is estimated at 2,500, and yet there is far from being an adequate increase of evangelical churches. During the last 8 months, more than 54,000 people have landed at our wharves. It is estimated (and I believe justly) that not more than one quarter of the population ever attend evangelical churches. There is in the city a rum shop, or place where intoxicating liquor is sold to every 73 inhabitants. We have two important sections, quite remote from evangelical churches; one containing 4000, and the other 7000 citizens, in which itinerant labors are greatly needed. With one or two exceptions, there is a smaller proportion of our denomination in this State than in any other. The ratio being 1 Baptist to 125 inhabitants. There is no lack of pastors, the larger proportion of whom are good and useful men, active and self-denying. We have difficulties however; one of which is, that from the inability of the churches to support their pastors, many have found it necessary to support themselves. Hence, not half the usual labor of a regularly supported pastor is performed, and the ministers have, to a great extent, encouraged the sentiment of too ready a growth naturally, that ministers *ought* to take care of themselves. Far better would it be if they were wholly devoted to the cultivation of efficient, liberal churches, which, in their strength and manhood, would be like a garden of sweet spices, filling the region around with refreshing influences, and not under a partial tilling, become only as "the heath in the desert," drinking into its own bosom all the blessing, and sending no goodness abroad.

At Racine in the same State the church, which had been scattered, has been regathered and reunited, a congregation has been built up, a house of worship completed, and nearly $800 have been raised for other objects in connection with the support and extension of the gospel. Rev. John Bates writes from Cascade, Iowa, that when people come seven miles, and even seventeen, as some have done, to urge us to "visit them" it is no time to sleep. From Oregon City, Rev. E. Fisher writes under date of Sept. 20th, 1850, that a school building, 22 by 42 feet, progresses as fast as could be expected. He adds, "we shall be able, in a few days, to pay for the materials and labor on our school house, as far as we have gone—that is, about $2000. We have good subscriptions in cash, building materials and other property, to encourage vigorous efforts for the completion of our plans."

In dwelling on the educational and religious wants of Oregon, Mr. Fisher asks, WHY WILL NOT MINISTERS AND TEACHERS COME AT ONCE?

A FARMING SOLDIERY.

The Government has at last hit upon a method of removing the evil of idleness from the rank and file of the army. It has determined to make our soldiery familiar with the arts of peace, and thus excite its ambition for something else than dissipation. The Secretary of War, but a few days since, issued a gen- the health of the troops, and reduce the expense of subsisting the army. The commanding officer of every permanent post, where there is public land, or private land can be leased, is required to cultivate annually, with his soldiers, a kitchen garden for the supply of vegetables throughout the year. A more extensive system of field cultivation, embracing grains for bread and forage, will be commenced as soon as practicable at certain posts in Texas, New Mexico, California, and Oregon, where the bulk of the army must necessarily be stationed for some time. The products will be sold, and the surplus, after deducting expenses, be distributed quarterly among the enlisted men of the several garrisons.

This is an excellent arrangement. We have seen something of the habits and tendencies of troops on our frontiers, and know something of the motives that very generally prompt men to enlist, and we are convinced that the Secretary of War could not have devised a surer way to restore the soldier to his self-respect, and fortify him against those temptations to which he had once yielded, and from which he had fled into the army as his only refuge. Intemperance has made soldiers of many young men worthily connected, and severe discipline in the army has frequently forced them to be temperate; but wanting fixed habits of industry, they have too often served out their time, and received their discharge, only to plunge anew into the gulf whence they had thought to have escaped. Temperance associations have been more or less common in the army; but pledges of abstinence, without constant employment, are not reliable safeguards for any length of time after the impulses of excitement, natural to change, have ceased to operate. We hope the plan adopted will be steadily pursued, and that it will succeed, not only in economizing expense, and promoting health, but in conducing to a higher morality in the army, and in preparing the soldier to become a good member of society by making him a happy cultivator of the arts of peace.

THE BAR IN REBELLION.

Strikes among mechanics, to uphold existing prices or compel higher ones, are things of common notoriety. Lawyers, however, the men who make and unmake statutes, and expound their provisions, do not often intrude their grievances upon the public through the medium of a strike. A recent occurrence takes even the lawyers from the list of exceptions to this very questionable policy. It appears that the Bench of Quebec, having an eye to reform in the rules of practice, and thinking to economize the expenses of litigation, went so far as to reduce, or propose to reduce, the tariff of fees which had been payable to advocates almost time out of mind. Now it is well known that lawyers, however radical sometimes in their speeches for reform, are great sticklers for precedent in the matter of fees. This act of the few judicial functionaries in wigs, therefore, so far disturbed the equanimity of the gentlemen in long black gowns, that seventy of them left the court room in a body, and have not since been present to look after the interests of their clients. It was supposed at one time that they would be content with nothing short of plucking from honored heads the powdered insignia of dignity; but they behaved with more wisdom, by doggedly resolving to eschew judge, jury and client, until such a time as the Provincial parliament may have acted upon their grievances.

Really, this is not precisely what the uninitiated have a right to expect from the expounders of law. We hardly know whether judges or lawyers are most to blame, and the provincial papers seem to be in a like quandary. One of them—the Quebec Gazette—is of the opinion that, if the new tariff is just, the old one must have been very unjust, and that the public must have been most awfully "fleeced." It is not for us to say how far the Gazette may be right. Of one thing, however, any person at all familiar with law practice in the Courts of Canada, may venture to assure himself; and that is, that pretty high fees can alone compensate the attorney or the advocate for struggling through such a quagmire of outlandish forms as the French-English and English-French system of jurisprudence exacts. If the *Coutume de Paris*, and other exotics from the exuberant old law-fields of *la belle France*, and the *lex non scripta* of England, with a tithe of the venerable Anglo-Norman ambiguities, known as common law, stare lawyers in the face upon the threshold of every investigation, it is not very wonderful that they should rebel when the judges undertake to reduce their fees. We do not, however, fancy this idea of a *strike* for dusty immunities and old fees. It makes us suspect the long-robed gentlemen at Quebec of a lack of dignity. They should remember, with their hands on their pockets, that the civilians of ancient Rome were in the habit of giving their clients counsel gratis, and not take even a pretty generous curtailment of emoluments as half so bad as an extinction of them altogether would be. We hope the quarrel between Bench and Bar will soon be adjusted, and that briefs, green-bags, black gowns and powdered wigs, will again be in the ascendant.

POPULAR LECTURES.

At this season of the year, it is not easy to be in a town or city for a week, without having an opportunity to attend one or more lectures on useful and interesting subjects. Our own city is fully up to the work, and nearly all the papers that come to us in exchange furnish evidence of a similar state of things where they are published. In fact, the preparation of lectures for Lyceums, Athenæums, and various Associations, has become, to a considerable extent, a pastime for "the learned leisure of a scholar's life," and, what is better still, a very pleasant mode of looking out for "Number One," or of laying up an extra dollar for "a rainy day." These lectures generally pay well, ranging from ten dollars to twenty-five, fifty, and so on, in proportion to the literary rank of the lecturer. Whippie, we are happy to learn, is one whose star at this time is decidedly in the ascendant. It is said that his memorandum book of engagements is quite a curiosity—filled up for the winter, and into the spring—and that, when he is asked to lecture before some desponding Lyceum, he can only note down the application, and remark that, *if possible*, he will be on hand some evening *during the year*. This is as it should be. Whipple is a self-made essayist, critic, lecturer and author, and it is gratifying to know that he is appreciated. So it is with a crowd of others whom we could name. Popular lectures, well paid for, are fast removing the impression that literary effort is time thrown away.

RELIGIOUS INTELLIGENCE.

Revival News.—Rev. John Alden, pastor of the Baptist church in Westfield, describes in a letter to us under date of Jan. 12, a recent visit to Tyringham, Mass., as follows: "At the request of the church in Tyringham, Berkshire county, I spent the last two weeks in December with them, and through the abundant mercy of the Great Head of the church, we enjoyed a precious revival. The way had been in a measure prepared by the labors of bro. H. T. Love, of North Adams, and bro. H. Fittz, who had each of them spent about a week previously with this church. The third evening there was a manifest descent of the Holy Spirit upon the congregation, and eighteen were found anxiously enquiring what they must do to be saved. On the third and fourth Sabbaths of December, I baptized nineteen adults, twelve of whom were in married life. They have no settled pastor, but bro. Capron, who is 'supplying them for the present, has continued the meeting since with success, and baptized several more. When I left, there were about as many indulging hopes as had been baptized. May the work long continue."

A correspondent writing to us from Berkshire county, after alluding to the foregoing revival, adds: "There are other favored spots in this region where men are turning unto the Lord. May we not hope that this is a year of revivals."

In Belleville, Ill., six persons were baptized on the fourth Sabbath in December, and in Pontiac, Mich., eight received the initiatory rite of the church on the first Sabbath in January.

Under date of Jan. 3, Rev. E. Andrews writes to us from Middletown, N. J., that a powerful revival of religion is in progress. "Sixty or seventy have professed hope in Christ, within a fortnight past. Among whom are the pastor's son, postmaster, and schoolmaster. Some thirty others are anxiously enquiring the way of salvation. The work was still going on when I left them, yesterday. The pastor, bro. Stout, expects the same county are revivals. At Freehold, fourteen have recently been baptized, and others are enquiring. Also at Middletown Point, some twelve or fifteen have recently professed hope, and the work is still progressing. In these several places, I have labored for nine weeks past. I expect to begin a meeting at Salem, to-morrow."

The Puritan Recorder publishes letters from New Bedford and Worthington, communicating intelligence of revivals among the Congregationalists in those places. In the former place, twenty-two persons have been admitted to church membership since the revival commenced, and in the latter place, forty-seven, twenty-seven of whom are heads of families.

The Morning Star states that in Second Sidney Freewill Baptist church, Me., "the Lord is pouring out his Holy Spirit." Backsliders are reclaimed, and sinners converted.

The Baptist Banner has accounts of revivals in Kentucky.

The Bible Union in the South.—The Southern Missionary Journal calls the attention of Southern Baptists to the proceedings of the Board of Foreign Missions in Richmond, at a full meeting on the 11th ult. The Journal proceeds to state that the tender of a thousand dollars from the Secretary of the American Bible Union for the circulation of the Bible in China, was "respectfully declined." At the same meeting a committee consisting of Rev. Drs. Kingsford and Howell, Rev. J. R. Taylor and B. Manly, Jr., were appointed to address a circular to the Baptists of the South, reminding them of the action of the Convention, and urging the importance of contributing their funds for the circulation of the Bible at home and abroad, through their Foreign and Home Mission Boards.

To the foregoing record the Journal adds the following appeal:

"We beg leave to suggest to our brethren of the South and South-west, the undesirableness of appropriating their funds for Bible distribution through *any other* than their own channels of receipt and disbursement, as authorized by the Southern Baptist Convention. We rejoce at the success of all Bible Societies which aim at the spread of pure translations of God's word in all lands. Still, as it is deemed necessary to carry on our own missionary operations separately, the same reasons which render it inexpedient to receive and contribute to agents from the North in support of Home and Foreign Missions, bear with equal force on Bible agencies. We deem it, therefore, inexpedient and inconsistent for Bible Societies at the North to send, and for the churches at the South to receive, agents whose business it is to collect funds for Bible distribution. We have a sufficiently wide field in China and Africa, and in our own extended Southern and South-western country, to expend all that Southern Baptists may be induced to contribute to this object. Large sums have been given by Southern men to our esteemed brother Maclay, for the American and Foreign Bible Society. Would it not have been wiser, as we cannot consistently receive grants from this or other Bible Boards at the North, to appropriate these funds in a way which might be available to meet our own necessities?"

So the dependence of the Bible Union upon Southern patronage and sympathy, is likely to fail.

Ecclesiastical Intelligence.—On the 24th ult., as we learn from a correspondent in Berkshire county, the Baptist church in Hinsdale "dedicated a beautiful house of worship. In style, perfection and convenience for a country village, this house has no superiors in the State. The church now need a pastor."

Rev. James French, son of Rev. Jonathan French of North Hampton, has accepted the unanimous invitation of the Baptist society in Exeter, N. H., to become their pastor, and has entered upon his labors.

The Baptist Register says the Bleecker Street Baptist church, which had been closed for repairs for several weeks past, was re-opened for divine service on the first Sabbath of the present month. During this interval, the doors of the pews were tastefully remodelled, the stoves and pipes supplanted by two large furnaces in the basement, the singers' gallery rendered more comfortable, the appearance of the pulpit improved, handsome gothic shades fitted to the windows, and the entire church re-painted and grained in imitation of oak. It is now as neat and handsome a chapel as any church should desire.

Mr. William Y. Monroe was ordained on the 26th ult. at Liberty, Scott co., Ia.

We learn that Mr James W. Lathrop, a recent graduate of Newton Theological Institution, has accepted a unanimous call to become the pastor of the North Baptist church and society in Dorchester. The ordination of br. Lathrop will take place on the evening of Wednesday, the 29th inst., commencing at 7 o'clock. Rev. Wm. H. Shailer will preach the ordination sermon.

The Tabernacle Baptist church of New York have discontinued the free seat system in their new house of worship, their experience in the old one having satisfied the Trustees of its impracticability, while human nature, in regard to dollars, remains in its present state. The pews let already rent for $4000.

Rev. J. B. Saxton has resigned the pastorate of the New Market Street church, Philadelphia.

Rev. Thomas H. Stockton has become pastor of a church in Baltimore, Md.

The Albany State Register has the following:

The Green Street Baptist church, the oldest of that denomination in this city, has been sold, and the congregation intend worshipping in the South Pearl Street church until they erect a new building. Mr. Jeffry preached the closing sermon in the old church on Sunday evening, 5th inst. In connection with the church, we understand the congregation were in possession of other property adjoining and lying on Hamilton street, which they also offer for sale. They got $6,000 for the church and lot.

The Albany Evening Journal states that this church was formed in 1812. It consisted, at the time, of only 21 members, one of whom was Hon. Friend Humphrey. Their first place of worship was a school house. Subsequently they held meetings in the City Hall, and in the Court Room of the Capitol. After this they purchased a house of the Methodist society, and still later, a building formerly occupied as a theatre, in which they have worshipped to the present time.

Since the first organization of the church, 1822 members have been added to it; of whom 20 became preachers. All the other Baptist churches in this city have colonized from Green street.

Rev. Mr. Wayland, father of the renowned Dr. W., was the first minister who preached to the church, although he was not their pastor. The Rev. Mr. Webb was the first settled minister. He was succeeded by the Rev. Mr. Bradley, and he by others, viz., Rev. Messrs. Leonard, Welch, Ide, Covel, Knox, Hodge, Cooley, Bronson, Clapp and Jeffry. With the exception of Messrs. Wayland, Webb and Covel, these preachers are still living.

It was mentioned as a singular fact, that while 138 members went with Dr. Welch to constitute the Pearl street interest, precisely the same number of new members were added to the church during the first year of the administration of Dr. W.'s successor.

The Baptist church in Schuylerville, N. Y., have nearly finished rebuilding their house of worship.

The Baptist chapel in Acadia, N. Y., after being enlarged and improved, is again opened for public worship.

Rev. E. Denison writes to the Christian Secretary: "Since May last I have been preaching to the Baptist church in Charlestown, R. I., as a kind of missionary. The field I occupy is about six miles square, in which I have had four stations. In one of these a work of grace has commenced, and several have already indulged a hope in the Saviour, and the Baptist brethren in the village have resolved to act as a church, and have signed a covenant and articles of faith accordingly, under the name of the Nyantic Baptist Church, in Westerly, R. I."

Installation at Concord, N. H.—On Monday, 13th inst., the Rev. C. W. Flanders was installed as pastor of the Baptist church in Concord. The evening was pleasant, the audience large and attentive, and the services interesting. The sermon, by Dr. Stow, was from Acts 2: 37. Theme—The characteristics of Peter's sermon on the day of Pentecost. Three were named—great boldness and independence, clearness and force of reasoning, and directness and pungency of application. The Hand of Fellowship was given by Rev. W. Lamson; the Charge to the pastor by Rev. E. Worth, and an eloquent address to the church and society by Dr. Sharp.

Our brother, after nearly ten years' labor as pastor of the church in Beverly, has felt it his duty to accept the invitation from the church in Concord. He has left behind him many hearts that were tenderly attached to him, a church and society greatly increased and improved under his ministry, and a reputation in [illegible] month of his residence there had contributed. The struggle through which he arrived at the decision to change the field of his labor was a severe one. But the Divine guidance, which he so earnestly sought, has been granted him, we trust. The church of which he is now pastor is in the centre and at the capital of the State, and is one of the largest and ablest of the churches of our denomination. The invitation was one of great unanimity and earnestness, and we trust the relation now publicly recognized will be a long and happy one.

W.

Death of Mrs. Sarah Emily York.—This estimable missionary lady, formerly Miss Waldo, died after a short illness, in Charlestown, on the 9th instant. We learn that this painful event was improved by Rev. T. F. Caldicott, pastor of the First church in Charlestown, on Sabbath after noon, and in the evening at the First Baptist church in this city. An outline of Mrs. York's character and missionary history, has been promised for our columns.

Martha's Vineyard.—A correspondent of Zion's Herald says that Martha's Vineyard has a population of 5000, and 1100 church members. Of these 500 are Methodists, 400 Baptists, and 200 Congregationalists.

☞ Archbishop Hughes' sermon on the decline of Protestantism has called out two replies, both of which were delivered last week in New York—one by Dr. Berg, of Philadelphia, and the other by Dr. Murray, ("Kirwan,") of Elizabethtown, N. J. The Harpers published Dr. Murray's the next day after it was delivered.

☞ The Baptist church in Jersey City have determined to build a new house of worship, and already over $5000 have been subscribed. The building will be commenced as soon as the weather is suitable, workmen being now engaged in quarrying stone for the foundation. The house is to be of brick.

LITERARY NOTICES.

History and Geography of the Middle Ages. For Colleges and Schools. Chiefly from the French. By George Washington Greene, author of a "Life of General Greene," "Historical Studies," &c. Part. I.—History. 12mo. pp. 464. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton.

This volume, it will be perceived, is only the *History* of the Middle Ages, and is to be followed by a volume on the *Geography* of that period. It is the more full historical narrative for consultation, or for a more advanced stage of study, announced by Mr. Greene in 1849, when he edited Putz's Handbook of Mediæval Geography and History, a very brief but luminous work, presenting, in about two hundred pages, a most valuable outline. The volume which we are now permitted to welcome, has, manifestly, been prepared with much care and skill. It is a good beginning of that series of historical works which we are encouraged to expect from the author, for the use of Colleges and High Schools. A production so reliable and instructive may well be commended to the general reader and to all who wish to understand the character of that period, of which, if we mistake not, Coleridge has some where said, that he did not know why we should call it the Dark Ages, unless because we are in the dark respecting them.

Those ages have, of late, engaged the profound attention of some of the ablest scholars in Germany and in France. Elaborate and voluminous histories, and manuals of a more popular and attractive character, have appeared. They have shed much unexpected light, and awakened a lively interest, while they have taught many an impressive lesson, and shown how those ages, distant and obscure as they may be, have, in various ways, transmitted the most important influences to our own times. In English literature, also, there have been several works on the subject. Among these, Hallam's View of the State of Europe during the Middle Ages, in two octavo volumes, holds the highest place. The first two volumes of Dr. George Miller's History Philosophically Illustrated, are wholly occupied with the same great theme, from the Fall of the Roman Empire in 476, to the Lutheran Reformation, in 1517. And Dunham's History of Europe during the Middle Ages, fills four volumes of Lardner's Cabinet Cyclopedia. But these works, in their form and in their extent, are not adapted to be used as text-books. Besides, respecting Dr. Dunham's History, Petheram, in his Progress and Present State of Anglo Saxon Literature, published in 1840, has not hesitated to remark, that this work contains more ignorance and misrepresentation respecting the history, character, and institutions of the Anglo Saxons, than it would be easy to find in any similar publication during the present century.

Such a history, therefore, as the one to which we are now calling the attention of our readers, was needed. The author has our cordial thanks for what he has already accomplished, and our best wishes for his success in preparing the whole historical series which he has projected.

The Bibliotheca Sacra, and American Biblical Repository.—The union of these two Quarterlies will be hailed by the friends of religious learning. Combining, as the united publication will, the talents and advantages of both the former periodicals, it cannot fail of a commanding patronage and position. The responsible conductors are Profs. Edwards and Park, of Andover, with the special co-operation of Dr. Robinson, and Profs. Stuart and H. B. Smith. The contents of the January number are, as usual, very elaborate, but not as varied as in some former issues. They are, I. Collegiate Education—Mathematical and Classical Study; by Prof. B. B. Edwards. II. Review of Dr. Woods' Works; by Heman Humphrey, D. D. III. Parallel between the Philosophical Relations of Ancient and Modern Christianity. IV. Explanation of some Passages in Genesis; by Prof. R. D. C. Robbins. V. Affinity of Romanism and Rationalism—from the German; by Prof. Packard. VI. Review of Recent French Works of Metaphysics. VII. Commentary on the Second and Third Chapters of the Gospel of Matthew. VIII. Speculative Philosophy; by Rev. Robert Turnbull. IX. Remarks on the Biblical Repertory and Princeton Review; by Prof. Park. X. Hickok's Rational Psychology; by Prof. Taylor Lewis. XI. Notices of New Publications. XII. Select Theological and Literary Intelligence.

The Evening of Life; or Light and Comfort amid the Shadows of declining Years. By Jeremiah Chaplin. New York: Lewis Colby. Boston: Gould & Lincoln.

The conception of this work was a happy one; and the end which it proposes and fulfils, is worthy of praise. Regarding the claim of the old entitled to special respect, Mr. Chaplin has "deemed it a pious office as well as pleasing, to enter, within that world of thought and feeling, joys and sorrows, hopes and fears, where the aged dwell, and in the light of divine revelation, to look out from their own point of view upon the Past and Future, that from both incentives might be gathered to the exercise of gratitude and praise, confidence and hope." The selections of the book, both prose and poetical, are from a large variety of the best writers in our language, and have been made with literary taste and religious discrimination. These set forth and illustrate truth of inspiring and consoling interest. The large type, fair page, and general execution of the work will make it a very acceptable souvenir to those for whom, specially, it is designed.

The Life of Alexander Carson, LL. D. By George C. Moore. New York: Edward H. Fletcher.

The author of this work is Rev. G. C. Moore, who is still engaged in this country, in the benevolent work of removing from distress and landlord oppression, to this land, those to whom Dr. Carson long ministered in Tubbermore, Ireland. Mr. Moore resided in the family of Dr. Carson two years, previous to the doctor's death, while a student of theology and consequently possessed superior advantages for writing an account of his life. The eminence of Dr. C. as a scholar and controversial writer, renders a work which makes us better acquainted with his character and history, a welcome tribute. "To a mind of singular energy, and great attainments as a philologist and expositor of holy Scripture, he united true and high piety." The book is neatly got up, and contains much to interest the reader.

Zion's Pathway; or, Some of the Doctrines, Duties, and Dangers of the Christian Pilgrim delineated. By Rev. Timothy Alden Taylor, A. M. Boston: Perkins & Whipple.

The author discusses in this work many of the cardinal doctrines of the Scriptures, and also presents some of the duties and dangers of Christian disciples, in a very clear and able manner. The work will be read with profit by those who desire to increase in knowledge of divine things, and we hope will lead many to walk in "Zion's Pathway."

Poems of Hope and Action. By Wm. Oland Bourne. New York: Geo. P. Putnam.

This production was received some time since, and should have been noticed before, both as an act of courtesy to the author and publisher, and as well worthy of a place among the best specimens of its kind now before the public. We took up the work without knowing any thing of the author, and, we will confess it, with some misgivings, but before proceeding far, we felt sure that we should read it *through*. We have done so, and feel highly gratified with the perusal. Some of the poems have afforded us peculiar satisfaction. There is a great deal of *true poetry* in the book, and we advise our readers, who have any taste leading them in this direction, to get the volume and read it. They will be amply repaid for their pains. We could name a number of these poems which we have read with great pleasure, but confine ourselves to three—"Hope's Airy Isles;" "The Return of the Robin;" "Blades of Steel." The last we give entire.

I saw two glittering Blades of Steel,
Drawn from the same metallic bar;
"This," said the brawny son of toil,
"

first Message to a convention of the two Houses. Reference is made to it another place. Two members of the House—S. C. Baldwin, of Plymouth, and E. P. Hutchinson, of Middleton—resigned their seats as Representatives. After this, the House made two more ineffectual attempts to elect a U. S. Senator. The vote on the 1st trial (being the 4th ballot) stood 182 for Sumner, 165 for Winthrop, and 31 scattering; on the 2d trial, (5th ballot) 180 for Sumner, 166 for Winthrop, and 28 scattering. Further balloting was then postponed to Thursday week (to-day.)

On the 17th, the Senate, after some discussion, passed an order to proceed to the election of a U. S. Senator on Wednesday, the 22d, (yesterday.) Both Houses adjourned over to Tuesday, 21st, in order to enable members to attend the election on the 20th.

GOV. BOUTWELL'S MESSAGE.—This is a sensible document. Its brevity will secure for it a general perusal. It is cautious in tone, and apparently so void of partizanship, that but slight fault can be found with it by any party. The projects of reform, upon which the new State Government come into power, are briefly touched. We are glad to hear the Governor deprecate destructive legislation, while urging the removal of such evils as may exist, and commend proper encouragement to industry, education, and good morals. Special legislation is not to his mind, though he thinks it may be necessary sometimes. He bears testimony to the wisdom of our fathers in providing for public instruction, and reflects with gratitude that we have always followed their example. He advises an increase of the school fund, now limited to one million of dollars, to one and a half millions. The debt of the State next January will be only $295,000; yet, insufficient as this sum is to excite apprehension, he does not deem it wise to allow a continuous deficit. The propriety of a short session is intimated.

Gov. Boutwell does not think it advisable to abolish the present system of representation, but it is his opinion that some amendments are necessary, so as to prevent the preponderance of one section or one interest over another. He is not quite definite enough here, though he probably means to suggest that many towns are not sufficiently represented during the ten years which intervene between each census. The secret ballot he prefers to the open one. The plurality system of votes, at the second or third trial for Congress, evidently meets with favor at his hands. He does not suggest what alterations he would have made in the Corporation of Harvard College, leaving that subject for a special message, remarking, however, that he has no doubt the Legislature possess the right to make important changes in the Government of that institution.

Gov. Boutwell refers at some length to the slavery question. On this, he takes strong national ground. He condemns resistance to the Fugitive Slave law, declaring that it is binding upon us. If a law is unjust or inexpedient, he would seek a remedy in Congress; if unconstitutional, in the Judiciary. Some of the provisions of that law, he says, appear not to have proper regard to the rights of the alleged fugitive, or to the sentiments of the community in which it is to be executed. "If," he adds, "under color or sanction of the law, free citizens shall be consigned to slavery, it will be the duty of all just and considerate men of every party, and every section, to unite in the removal of its obnoxious features." He does not, however, advise the legislature to adopt any measure calculated to increase present excitement.

POLITICAL.—Richard M. Brodhead has been elected U. S. Senator by the Pennsylvania Legislature, receiving the entire Democratic vote. He succeeds Senator Sturgeon.

The Missouri Legislature have not yet chosen a U. S. Senator. The balloting have been numerous, and have generally been 57 for Benton, and 35 for Grier, Whig. It is thought Mr. Benton will yet be chosen.

Thomas Nelson, of New York, is appointed Chief Justice of the Supreme Court in Oregon, and Wm. F. H. Kelley, of this State, Consul at Tahiti.

Our State Legislature have not as yet been able to elect a U. S. Senator. Five ballotings have been had. Charles Sumner, the Coalition candidate, getting the highest number of votes over Mr. Winthrop, the Whig candidate. On Thursday last, after the fifth ballot, the election was postponed to this day.

The special election for members of Congress in the vacant districts of Massachusetts, on Monday, resulted in the election of three Whigs, viz., Hon. James H. Duncan, in the 3d, Hon. George T. Davis in the 6th, and Hon. Zeno Scudder in the 10th districts. In the other four districts there was no choice.

The Legislature of North Carolina has adopted a resolution against the right of secession claimed by some of the Southern States.

The Legislature of New Jersey met last week, and organized by the election of Democrats for President of the Senate, and Speaker of the House.

Col. Fremont has announced himself for the U. S. Senate from California; and it is probable, notwithstanding the numerous other candidates of his own and the Whig party, that he will be able to combine influences enough to secure a re-election.

The Legislature of Virginia has adopted resolutions unanimously, instructing the Governor of that State to return the peace resolutions to Vermont, with the declaration, that when Vermont shall prove her willingness to consult the peace of the Union by doing justice to the Constitution, it will be time enough for Virginia to consult with her on the peace of the world. The Southern Rights Association of Richmond are preparing a petition to the Legislature to protect Southern industry by taxing Northern products.

The Legislature of Indiana have re-elected Jesse D. Bright to the U. S. Senate for six years. He is a Democrat.

R. C. Schenck, of Ohio, has been appointed Minister to Brazil.

Gov. Haines, of New Jersey, sustains the Compromise measures of Congress.

EDUCATIONAL.—Gov. Boutwell, in his Message, states that the cities and towns raised last year by taxation $864,000 for the support of schools in this State, being $34,000 more than was raised the previous year. The total expenditures for educational purposes, during 1850, were not less than $1,200,000. The school fund amounts to $886,000.

The City Solicitor has given an opinion that the School Committee have no legal right to permit non-resident children of persons, who reside and pay their taxes in other towns and cities, to attend the public schools in this city.

There was a meeting in this city last week, of Vermonters, desirous of relieving Middlebury College. Dr. Labaree, President of that institution, stated that $35,000 were necessary. The Hon. Myron Lawrence, an alumnus of the College, gave a graphic account of its character and graduates, styling it emphatically, "the poor boy's College." He spoke eloquently of Bingham's efforts at the Sandwich Islands, those of Fiske and Parsons in Palestine, of Frost on the banks of the Ganges, and of Mosely, Winslow, Caswell, Hemenway, Perkins, and others, who went from that College to benefit the world. Over $6000 were subscribed, and a Committee was appointed to pursue the object by appealing directly to all Vermonters in this vicinity. The meeting adjourned to last evening.

Mrs. Sarah Hale, of Newburyport, has given five thousand acres of land in Illinois, to Beloit College, Wisconsin. The interest to support a professorship of mathematics and natural philosophy, styled the Hale Professorship.

They are making a strenuous effort, says a correspondent of the N. Y. Observer, to introduce a system of secular school education into England, to be supported by local rates, similar to the free common schools of New England. Mr. Colden is the leading spirit, and from his known talent and perseverance, the London Times predicts ultimate success to the present agitation. At two of their conferences for discussing the question, Dr. Bacon, of New Haven, spoke with applause, giving an account of the system of instruction in the common schools of New England. It appeared, from the discriminating manner in which his remarks were received, that the English, who attended at these assemblies, hold opinions and have feelings on the subject of secular instruction much akin to Americans.

A correspondent of the N. Y. Observer writes that Miami University, a State institution, located at Oxford, Ohio, five miles northwest from Cincinnati, is rapidly recovering from its reverses. Its endowment is ample and permanent, consisting of the rents of an entire township, (23,000 acres,) of land unsurpassed for fertility in all the Miami valley. By the liberality of the State, one student from each county is entitled to his tuition gratuitously. A large increase of students indicates the growing prosperity of the institution.

Professors Stewart and Safford, of Cumberland University, are making efforts to raise a fund to procure complete apparatus for the institution, such as will not be second to any in the West.

E. Peshine Smith, formerly connected, editorially, with the Commercial Advertiser, of Buffalo, has been appointed Professor of Mathematics and Natural Philosophy in the University of Rochester, N. Y.

There is a Commercial school or college in Detroit, where pupils are received at all times. Its object is to communicate, in a few months, a thorough commercial education, combining theory with practice, in all departments of book-keeping and accounts, fitting the pupil to manage any commercial transaction, however complicated. The Committee, who have just examined the pupils, say—"The success of similar colleges in our sister cities of the West, and the rapid progress of this one during the short period of months since it was established, are convincing proof of their great utility to the mercantile community."

The late Josiah White, of Philadelphia, bequeathed the sum of $40,000 for endowing two manual labor schools, one at Salem, Iowa, and the other in the Indian Reserve, Indiana, to be controlled by the Society of Friends. He also bequeathed a sum for the establishment of schools in Liberia.

The number of the public schools of all classes in the city and county of Philadelphia, is 258; comprising 1 High School, 1 Normal School, 53 Grammar, 29 Secondary, 130 Primary, and 40 unclassified. The total number of scholars is 45,383; of whom 23,706 are boys, and 21,677 girls. There are 81 male and 646 female teachers. The management of all is entrusted to 23 controllers and 240 directors, distributed throughout 11 sections. The total amount of expenditure during the school year was $332,433 21; of which the salaries of teachers absorbed $178,325 84, books and stationery, $36,213 07, superintendence, cleaning, &c., 22,630 97, and new school houses, $36,248 58. The amount expended, exclusive of real estate and furniture, was $291,526 58; which, divided by the number of pupils, shows the sum of $6 42 as the average expense of each. The total expense of the High School during the year was $15,600 37, and the number of scholars 485.

FREE SCHOOLS IN NEW YORK.—Gov. Hunt, in his Message, states that there are 11,397 school districts in the State of New York, where 749,500 children were taught in 1849. The amount paid for teachers was $1,332,696.34, of which $767,889.20 was paid from the public treasury, and the rest by taxation in counties and towns. The capital of the school fund is $2,290,673.23. Gov. Hunt approves of the principle of the new law, which has been sustained by the popular vote, but thinks that its provisions ought to be modified, so as to render taxation under it more equal.

THE WHALING INTEREST.—It will be good news to all, who are obliged to pay the present high prices for oil, to know that our whalers have been unusually successful the past year,—more so than for years before. Vessels but 14 months from home, and only about 6 months on the whaling ground, have reached Honolulu and Lahaina with 3,620, 2,900, 2,800, 2,700 barrels, and the usual proportion of bone; and three, 15 months out, are reported 3,200, 2,930, and 2,460 barrels. One, 13 months, has 2,700; another, 11 months, 3,500; another, 12 months, 3,200, and so on. The subjoined account from the Advertiser, of the splendid adventure of Capt. Walker, will be read in this connection with great interest:

The New Bedford Mercury reports the return home of Capt. W. T. Walker, of that place, late of ship Envoy, from San Francisco, where he left his ship, after disposing of her cargo there. The Mercury states that the ship Envoy, which had been formerly employed in the whale fishery, was sold in 1847, as a vessel fit only to be broken up, for the sum of $325. The purchaser, Mr. William O. Brownell, refitted her for sea, having fortunately engaged Capt. Walker to command her, who purchased a quarter part of the ship. She sailed from New Bedford July 12, 1848, and, being deemed by the insurance companies unseaworthy, without insurance. She proceeded to the island of Whytrotacke, where Capt. W. had, on a previous voyage, stored a thousand barrels of oil, which he had purchased from a wrecked vessel; took the oil on board, proceeded with it to Manilla, and thence shipped it to London, where it has been sold at a net profit of $9,000.

He then proceeded to the North Pacific, and, in a cruise of 35 days, took 2,800 barrels of whale oil, with which he returned to Manilla in the fall of 1849, whence he shipped to London 1,800 barrels of oil and 40,000 pounds of whalebone, on which was made a net profit of $37,500. The ship then proceeded again to the Pacific, and during the last season took 2,500 barrels more of whale oil, with which and the 1,000 barrels remaining on board and 3,500 pounds whalebone, he proceeded to San Francisco. Capt. W. arrived there Nov. 5, sold his oil on board for $73,450, shipped his whalebone for Boston, estimated worth $12,500, and had an offer of $6,000 for the ship. The Mercury thus sums up the results of the voyage:

Net profits on 1,000 bbls. of oil shipped to London,	$9,000
Do. do. on oil and bone, catchings of first season,	37,500
Sales at San Francisco,	73,450
Value of whalebone shipped home,	12,500
Value of ship,	6,000
Total,	$138,450

THE SANDWICH ISLANDS.—A Honolulu correspondent of the Atlas thus refers to the condition of these islands. What he says about the effect of missionary effort upon the native population is undoubtedly exaggerated:

These Islands have received a great stimulus in trade from the effect and influence of California, which offers an outlet for the sugar, coffee, and vegetables that are produced. Real estate in Honolulu has advanced one hundred per cent. within the past year, and the expenses of living have more than doubled, since the discovery of the gold mines, and the white population is increasing rapidly, whilst the natives are declining in numbers from year to year. This climate is not so pleasant as I expected to find it, for we have had very warm weather ever since I have been here. But I do not suffer so much from the effects of the heat as I do at home during the hottest months, because the trade winds blow regularly, from 10 o'clock in the morning till night.

The native population do not seem to have derived much benefit from the efforts of the missionaries, although I have not seen one who could not read and write. But their education does not seem to be of any benefit to the generality of them, so far as their morals are concerned; for you can see men, women and children, playing cards from morning till night; and it has become a proverb with the white residents, to say, "he steals like a Kanaka." You can scarcely find a servant in the whole place who will not pilfer from you, although they seldom dare take large amounts. Yet with all their failings, they have some redeeming traits of character, which incline you almost to forgive their small vices. They are the best natured people in the world, and always have a smile when they greet you with the native salutation, "Alohah," which means "love to thee." Their expressions are curious, and somewhat poetical. My washerwoman made out a bill for the rent of a grass-house, the literal translation of which was, "resting place for the stranger."

CITY PAUPERS.—The Mayor states that there are now in our city jail and houses of correction, 573 individuals for offence against the laws; 204 patients in our hospital for the insane, and 1254 paupers in the almshouses at South Boston and Deer Island. "Out-door-relief," amounting to $18,000, has been extended to many distressed persons. The cost of all has been $179,000, without including the cost of edifices. The city has received from the State, for the support of this class of persons, $36,000. The Mayor thus refers to the subject:

Of the inmates of our alms houses and lunatic hospital, a great majority are natives of other countries. Many of this class were paupers in the country whence they came, and nearly all were destitute upon their arrival here. My statement in my last address concerning this evil, applies with equal force to the arrivals of the recent year. Numbers of helpless beings, including imbeciles in both body and mind—the aged, the blind, the paralytic and the lunatic, have been landed from emigrant vessels to become instantly and permanently a charge upon our public charities. This surely is a most flagrant abuse of the hospitalities of a nation which welcomes to its shores the honest and industrious of every land, who are capable of sustaining a proportionate share in developing the resources, and promoting the welfare of their adopted country. An abuse so injurious to the great interests of the Republic, and bearing with such peculiar hardship upon the Atlantic cities, calls urgently for the corrective interference of the General Government. I recommend that it be made the subject of a respectful memorial on the part of the City Council to the National Congress.

PRINTERS' BANQUET.—The 145th anniversary of Franklin's birth-day was celebrated last Friday evening at New York, by the New York Typographical Society. A very large multitude assembled in the Opera House at Niblo's Garden, where the literary exercises of the evening took place. After the singing of an original ode, Mr. James White gave an account of the origin, object, and history of the Society. It was founded July 4, 1809, and has for its object the alleviation of the distress of the sick and suffering among its members. A library has been established, which contains over 3000 volumes, and is constantly increasing by donations from the leading publishers in the city. Hon. G. W. Edmands followed in a most eloquent address, and the public exercises were concluded with the singing of an ode.

Among the invited guests who were present were most of the distinguished literary men resident in the city, such as Bryant, Halleck, Irving and Griswold.

Immediately after the public exercises, eight hundred members and invited guests repaired to Niblo's supper room, and partook of a fine collation, after which there was a plentiful supply of toasts and speeches, a feast of reason and a flow of soul.

JAILS AND HOUSES OF CORRECTION.—We have the abstract of returns, made by the Secretary of State, of the Keepers of Jails and Overseers of Houses of Correction for the last year. From these we learn facts that always merit public attention. There have been 10,661 prisoners, 9,180 males, and 1,481 females. The adults number 8,962, and minors 1,619. All but 535 were white persons. There were 3,533 who cannot read or write, 3,145 who have been intemperate, and 5,854 foreigners. The crimes enumerated are, larceny, 1600; assault, 1135; vagrancy, 245; burglary, 191; adultery or lewd conduct, 292; brothel-keeping, 86; forgery, 24; counterfeiting, or passing counterfeit money, 24; murder, 15; arson, 25; highway robbery, 19; rape, 6; perjury, 1; all other crimes, 1757. Of these, 219 were sent to the State Prison. The number committed for intemperance is 3341. Of the whole number, 2041 are or have been married. This is an ugly record of crime for the old Commonwealth.

THE GREAT WASHINGTON.—The undergraduates of Brown University, recently presented a copy of Sparks' Life of Washington, to Prof. Kreppen, for the instruction he has given them in his lectures on Attica. From the Professor's reply, we take the following tribute to the "Father of his country:"

The life of Washington forms indeed the most instructive, and the most truly admirable example of a great statesman, and a great warrior, both combined in the most glorious period of modern history, which must be thoroughly studied by the wrangling and blustering nations of Europe, before they themselves can hope to attain so *concerted* a union, and so *crushing* a strength, as to enable them to throw off the intolerable yoke of their present tyrants; for as the young Greek poet says—"only united in love, victory will follow you forever."

And, this being our serious study, where should we find a purer spring of knowledge and more copious materials, than in the life and correspondence of the true hero of liberty, collected and arranged by the practical hand of the American historian.

Therefore, gentlemen, I consider your New Year's gift, as the most precious ornament to my library, and the glittering array of your ponderous volumes, will in Athens, at the foot of the Acropolis, forever make me remember my friendship with the Endpides of Rhode-Island, and the hospitable citizens of charming Providence.

HARVARD COLLEGE.—The Board of Overseers met last Thursday, Gov. Boutwell in the chair. Rev. Dr. Sharp offered prayer. President Sparks announced the various appointments by the Corporation; among them, those of Francis Bowen, Professor of History, and Josiah Parsons Cooke, Erving Professor of Mineralogy and Chemistry, and several Tutors. Hon. James Savage, Samuel H. Walley, and Rev. William L. Robbins, were appointed the Visiting Committee for the year. A memorial from the two upper classes in the College expressed the conviction that Mr. Bowen is fitted for the place to which he has been appointed. After some ordinary business, the Board adjourned to the first Thursday in February.

GEORGE N. BRIGGS.—This gentleman retires from the high office he has held in this Commonwealth for seven years, with the best wishes of all citizens for his future welfare. Next to the honor of his having made an excellent Chief Magistrate, is that of having given the influence of his station to the Christian enterprises that so abound in the State. Last week, a very deserving compliment was paid him by his fellow-boarders at the Adams House, and by Mr. Chamberlain, the landlord, who gave a very large and splendid levee on the occasion. Mrs. Judge Cushing, in behalf of the lady boarders, presented the Ex-Governor with a gold-headed cane. Her address to him, and his reply, were beautiful productions. Hon. William B. Calhoun, in behalf of the other boarders, presented him with a silver pitcher and salver, for the DISTINCTION he had gained AS A MAN.

LEGISLATIVE AGRICULTURAL MEETINGS.—These pleasant and instructive gatherings at the State House have commenced for the session of the Legislature. They take place every Tuesday evening. Coming from all parts of the State, and representing largely the farming interest, members thus have excellent opportunities to interchange views in regard to subjects of moment to us all. Those who have been in the habit of attending these discussions speak warmly of their value. It is probable that the meetings this winter will not lack any of the interest which has grown out of previous ones. The Legislature is much more numerous than it has been for some years, and the preponderance of farmers, most of the towns being represented, is proportionally greater. On Tuesday evening, Gov. Boutwell presided, and addressed the meeting. The question discussed was the *potato disease*.

A PROPER DISTINCTION.—The London Examiner is disposed to be facetious on the Papal assumption. It admits the insult, but on the ground of the mere emptiness of the titles assumed, and quotes an old lawyer, to show that the *needfulness* of a thing takes it out of the *category of nuisance—parceque* le needfulness *del chose dispensera avec le nuisaunce* del smell—while on the other hand, if needfulness cannot be pleaded, an obnoxious thing has no other object than sheer offence. "On Gesler's head," it continues, "Gesler's hat might have required the homage of a bow without any degradation; but Gesler's hat, without Gesler's head—Gesler's hat on a pole requiring homage—was an intolerable arrogance and insult. The manifest purpose was solely to offend."

GOV. BOUTWELL.—His Excellency is said to be the youngest man that was ever elected Governor of Massachusetts. He is about 33 years of age. His residence is Groton, where he is engaged in mercantile pursuits. He is a self-made man, and possessed of more than ordinary talents. His manners are pleasing. Though a thorough-going Democrat, he lacks much of the spirit of partizanship. He bids fair to make a popular Chief Magistrate.

THE FUGITIVE LONG.—We inadvertently neglected to state in our last that Long, the fugitive slave, whose case created so much interest in New York, and against whom were arrayed so much talent, was finally ordered by the Judge to be surrendered and taken back into slavery. His counsel did all they could in his defence, but to no purpose. He was forthwith taken to Virginia, and we learn that he has since been advertized to be sold at public auction. So goes the world in this land of freedom!

We learn that a Temperance lecture will be delivered, by Rev. Dr. Tucker, at the church in Baldwin Place, next Sabbath evening.

METALS OF THE UNITED STATES.—Iron is the most abundant metallic mineral our country affords. Its value is ten times the value of gold and silver, and one-half the value of all the metals produced in the United States. Iron is found in every State of the Union.

The most valuable mine is one in Salisbury, Connecticut, which yields 3,000 tons annually. The mines in Duchess and Columbia counties, in the State of New York, produce annually 20,000 tons of ore; Essex county, 1,500 tons; Clinton, 3,600; Franklin, 600; St. Lawrence, 2,000; amounting in all to more than $500,000. The value of the iron produced in the United States in 1835 was $5,000,000; in 1837, $7,700,000.

In Ohio 1,200 square miles are underlaid with iron. A region explored in 1838 would furnish iron sixty-one miles long and six miles wide; a square would yield 3,000,000 tons of pig iron; so that this district would contain 1,000,000,000 tons. By taking from this region 400,000 tons annually, (a larger quantity than England produced previous to 1829,) it would last 2,700 years, as long a distance certainly as any man looks ahead! The States of Kentucky, Tennessee, Indiana, Illinois, Maryland, and Virginia possess inexhaustible quantities of iron ore. In Tennessee 100,000 tons are annually manufactured. Notwithstanding our great iron resources, more than one-half of our cutlery, hardware, railroad iron, &c., is still imported from Great Britain.

It is supposed by geologists that the weekly supply of gold from our own mines will be equal to the demand, and that our own mines will yet be more profitable than the mines of Brazil and Columbia.

The most extensive Lead Mines in the world are in Missouri, where the lead region is seventy miles long by fifty wide. These mines in 1826 produced 7,500,000 tons, and the whole produce of the United States was 8,322,105.

It has been estimated that the quantity of iron required in England for railroads, &c., for the current year, will be about 1,260,000 tons, which, it is supposed, will be equal to all that country will produce.

The quantity of lead manufactured in the United States in 1828, was 12,311,730 pounds; in 1829, 14,541,310 pounds; in 1838, 8,332,105; and in 1832, 4,281,867 pounds.

The copper trade, until within a year or two, has not been of much importance, as the result of the efforts made were not such as to justify any great operations. But now it appears to be attracting a good deal of attention. Whether the demand for copper stock is a fair index to the value of the copper regions remains to be seen.

It is estimated that the quantity of iron produced in the United States in 1845 was 919,100 tons, valued at $38,940,500.—*National Intelligencer.*

AMENDED CONSTITUTION OF NEW HAMPSHIRE.—The Constitution of New Hampshire, as amended by the recent State Convention assembled for that purpose, has been published. The Keene Sentinel makes an abstract of this instrument, so far as amendments are concerned; and from this analysis we derive the following:

Perpetuities are prohibited, and the right of the Legislature to alter, amend or repeal acts of incorporation, is affirmed.

Towns are prohibited from raising money or lending their credit for the benefit of any corporation.

The Legislature is prohibited from authorizing lotteries, and required to impose penalties on the sale of lottery tickets in the State.

The religious and property qualifications for office have been abolished entirely.

The Governor, Secretary of State, Treasurer, and members of the Legislature, are to be elected biennially, and the sessions of the Legislature to be biennial.

The State Council has been abolished.

The Senate is to consist of thirty members, to be chosen from 12 districts, which cannot be altered by the Legislature, oftener than once in six years.

To the appointment by the Governor, of Commissioners in other States, of Bank Commissioners, Notaries Public, and Justices of the Peace, the assent of the Senate is required.

The basis for the election of members of the Legislature, makes 175 the basis for the first representative, 750 for two, 1550 for three, 2550 for four, and so proceeding, making 1000 the number for each additional representative after the third.

A Lieutenant Governor is to be chosen, to preside over the Senate, and act as Governor in case of a vacancy.

Trial Justices, not exceeding three in each town, shall have jurisdiction in all civil cases where the sum demanded does not exceeded $30. The Legislature is authorized to increase their jurisdiction to the sum of $100. In such trial, at the request of either party, a jury, not exceeding six in number, shall be summoned. In cases where the demand is less than $20, no appeal is allowed, but the action may be reviewed—in cases where the demand is over $20, either party may appeal.

All elections by the people are to be determined by a plurality vote.

The Judges of the Supreme Court, and Attorney General, are to be elected by the people for six years; the County Judges, Sheriffs, Judges of Probate, Solicitors, and Registers of Probate, are to be elected by the people of their respective counties, for four years —and Trial Justices are to be elected by the people of the towns, for two years.

A Superintendent of Public Instruction has been created, to be elected by the people.

A Commissioner of Agriculture has been created, to be chosen by the people once in two years.

Provision is made for amendments of the Constitution, but not oftener than once in six years.

THE CINCINNATI "FUGITIVE SLAVE CASE."—We referred yesterday to the arrest of a colored man by our city watchmen. We have since seen the individual who was apprehended as a "Fugitive" and locked in one of the cells of the watch-house. The history of this affair is somewhat singular, and may be interesting to our readers. We yesterday saw the apprehended "fugitive," and found him to be the barber, Hamilton Jackson, of Walnut street. He lives at the corner of New and Broadway. On Sunday night last, a man who gave his name as Chas. Hooker, found Jackson near his own house, and enquired of him, after some circumlocutory proceedings, where the watchmen were. Jackson showed Hooker the Ninth Ward watch, when Hooker ordered them to arrest Jackson as a runaway slave from his father.

Jackson was accordingly taken into custody, and marched to the Mayor's office, all the time supposing it was a joke, and that the parties knew him. At the Mayor's office, the chief of the police and the officers were acting in good faith, and even sent to Mayor Spencer's residence for his honor. Jackson was put into a cell and locked in! He had been there some time, when he began to think the joke had lasted long enough, and asked to be let out, but was then informed that the proceedings were in earnest, and that he was really imprisoned at the instigation of Hooker, and by affidavit by him, held as a "fugitive." This was rather a serious matter for Jackson; still he knew that he could establish his freedom, as hundreds had known him here for ten years or more, and there were persons here, also, who knew him when a child in Chillicothe.

The Fourth Ward watchmen came in during the night, and seeing Jackson confined there, and knowing him well, had him released. The officers are now after Hooker, but he is not to be found. We presume there are few people of color better known here than Hamilton Jackson. From what we have heard, we think that this Hooker is a Northern man endeavoring to extort money, and as big a villain as ever went unhung, and is endeavoring to *hook* negroes in by false swearing and effrontery, but he may be caught by a *hook* of the law without swallowing bait.—*Cin. Com.*

SHOCKING MURDER OF A SCHOOL TEACHER.—An awful murder was committed in Wayne township, Clermont county, Ohio, on the 9th instant. About two miles east of a little village called Edenton, a man by the name of Artemus C. Morrow, a school teacher, and a resident of the place, was killed by John Dale. The circumstances are these: John Dale and John Groves, young men were attending the school of Mr. Morrow.

On the day named above, the teacher undertook to correct a young brother of Dale, when John interfered, taking his little brother's part, and a fight ensued. The teacher got young Dale down on the floor, when Groves struck Morrow on the head with a stick of stove wood. Then they all separated, and the affray was supposed to be over.

The small children had become frightened, and ran out of doors during the fight. The teacher went to the door to call his scholars back. Dale then came up behind Morrow, and struck him with a billet of wood on the right side of the head, just above his ear, which felled him—then repeated the blows three times, all three on the head, while he was prostrate, which completed the murder—the skull being fractured and the head awfully bruised. The poor man lingered till 8 o'clock night before last, and then ceased to breathe. He was delirious all the time, after the occurrence. Morrow leaves a wife and five or six small children. He was a civil, inoffensive man. Dale and Groves both fled, and have not been arrested at last accounts. We learn these particulars from Mr. James Crossan, who lives near where the murder happened.

THE DESTRUCTION OF FIRST PRESBYTERIAN MEETING-HOUSE, UTICA.—On Monday morning, last week about 1 o'clock, a fire broke out in or near the belfry of the chapel of the First Presbyterian church, which soon reduced that magnificent edifice to ruins, leaving only the bare walls standing. A severe calamity it is not only to this large church and congregation, but the city also shares sensibly in the loss. Some 2,500 could be gathered into it with the occupancy of aisles. The altitude of the steeple (215) feet for a few years after its erection, gave some apprehension to the neighborhood, lest a violent wind might bring it down on their dwellings, but the last thing they anticipated was its fall in a sheet of flame. This however they saw, but providentially it was precipitated along the street, and did no injury.

It was commenced in 1826, and dedicated in 1827. Its cost was $30,000; an insurance of $10,000 was on the building, and $1,500 on the organ. The sympathy manifested is strong and universal. There is this relief in the calamity—it has not fallen on a feeble body, but on one abundantly able to erect another chapel still more magnificent than this, without the embarrassment of debt, and we are happy to learn that they have already entered on the enterprise.—*Register.*

FALL OF BUILDINGS AND GREAT LOSS OF LIFE.—New York, Jan. 15.—About 1 o'clock, this afternoon, six new buildings in 21st street, the masonry of which had just been completed, fell with a terrific crash. The workmen had just returned from dinner, and 30 to 40 were buried beneath the ruins. It is supposed 15 or 20 were killed. The appearance of the mortar used in the erection of these buildings, caused great excitement. It is said to be almost all sand, and has very little lime in it. We understand the builder's name is Spencer.

New York, Jan. 16.—But six dead bodies had been removed up to 1 o'clock this morning, and there remained but the rubbish of two buildings to be removed. It is now thought the calamity is not so great as was at first reported, though several others are severely wounded. The Mayor, and Chief of Police and aids, were in attendance and rendered effective assistance. Great blame attaches somewhere, and the matter will doubtless undergo a thorough investigation.

FUGITIVE SLAVE TRIAL.—A trial is now pending in Detroit, in the U. States Circuit Court, for the District of Michigan, growing out of an affair which occurred in Cass county, in 1847. Most of our readers will probably recollect the occurrence, as it went the rounds of the papers at the time. The present suit is brought by the plaintiff, Thornton Timberlake, against the defendants, Josiah Osborn and six others, on a charge of improper interference in an attempt to capture and carry away certain Fugitive Slaves, residing at that time in Cass county. Abner Pratt Marshal; Geo. C. Bates, Detroit, and Francis Troutman, Ky., Agent and Attorney for plaintiff. Hon. Jacob M. Howard, Mr. Jarnagan, of la., E. S. Smith, Cassopolis, and Wilcox & Grey, of Detroit, for defendants. Several days have already been consumed in the trial.

MURDER OF THE RECORDER OF MEMPHIS.—On the first instant, Mr. John A. Chester, the City Recorder of Memphis, Tenn., was shot and instantly killed by a negro man. It appears that the negro exhibited a paper which purported to be a certificate of his freedom, and which he wanted the Recorder to countersign. But on examination, the Recorder discovered it to be a forgery, and believing the negro to be a runaway slave, arrested him, and was about taking him into his office for safe keeping, when the latter drew out a double barrel pistol, and shot the Recorder, causing his death in a few minutes. The negro, after committing the deed, acknowledged that he was a slave. He was taken out by the exasperated crowd, and immediately hung. Mr. Chester's son, a young man 18 years of age, was rendered a raving maniac, on viewing the lifeless body of his father.

A REVEREND RASCAL.—Father J. J. Dougherty, a Roman Catholic Priest, was arrested in Springfield on Friday night last, and held in bonds of $80 to answer to a charge of felonious assault on the person of Mary Morrison, a girl only 12 years of age. This case as reported, is characterized by circumstances of peculiar atrocity. The victim is an intelligent, well educated American girl of Irish descent. She is an accomplished musician, and the organist in the Rev. Priest's church in Springfield, and at the time of the alleged assault he was both her guardian and pastor. The offence was committed last spring. Early in the summer she was sent to New York to avoid public exposure; being there discovered by her friends, she was brought back to Springfield. The poor girl is now a mother—disgraced, heart-broken, and supposed to be dying.—*Mail.*

A CHURCH IN DARKNESS.—Last evening, while the choir of St. Peter's Church were chanting the Psalter, the gas suddenly grew so dim that no one could read the service. The choir, however, knowing the chant, went on with the music, until, finally, every gas burner in the church was extinguished, and the congregation were left in utter darkness. All remained quiet, when the voice of the rector, Rev. W. H. Odenheimer, was heard through the gloom, requesting the congregation to retire quietly and in order, and after some delay, the crowd groped their way out. There was no confusion among the assemblage, though the difficulty of egress was considerable. The accident was owing to neglect of the meter, the church being used for night service only once a month.—*Philadelphia Bulletin, 13th.*

MERCANTILE LIBRARY ASSOCIATION OF NEW YORK CITY.—The receipts of this Association for the past year were $7,856 13; its expenditures $7,691-20,—of which $2,691 10 was spent for books, and $517-53 for periodicals. The whole number of members who joined during the year was 1,116—the largest number that ever before joined in a single year. One hundred and thirty-one periodicals are regularly received at the Library rooms, comprising 12 American and 7 foreign daily journals; 15 American and 9 foreign weeklies; 29 American and 35 foreign monthlies; and 14 American and 10 foreign quarterlies.

STEAM COMMUNICATION WITH CHINA.—The initiatory step in the movement for a regular steam communication between San Francisco and Canton is about being taken by an enterprising merchant of the former city, who has purchased the well known steam propeller "McKim," and intends running her regularly between San Francisco and the Sandwich Islands. This is the first link in the chain of steam communication which is to connect the points named, and it will require but an additional vessel to ply between the Irlands and Canton to make the line complete.

HUNGARIAN PASSENGERS.—The United States ship Lexington, at New York, on the 13th inst. from Gibraltar Dec. 1st, brought the following Hungarian passengers: Edward Bersey, 1st captain and aid-de-camp to Gen. Bohn; John Uiffy, 1st lieutenant; Josef Ceafuiesak, 2d do; Elimer T Ney, 1st lieutenant of infantry under Gen. Georgey; Carl Zaborsky, 1st lieutenant Artillery, do do; Ansel Disiney, 1st lieutenant Infantry, do do; Franz Lindree, 2nd do, and cornet; Ladislaus Stanizu, valet-de-chambre to aid-de-camp.

SMUGGLING IN A HIGH QUARTER.—The Boston Collector has seized the British steamer Niagara at that port for a violation of the revenue laws of the United States, and has also taken possession of several thousand dollars worth of silks and laces that were smuggled ashore from that vessel in the night. The Atlas does not learn that the officers of the steamer are implicated in the business."

RAILROADS IN THE UNITED STATES.—The total number of miles of railroad in operation in the United States, at the beginning of the present year, was 8,797, which cost to build them $286,455,078. In New York, the number of miles of railroad in operation is 1492, at a cost of $53,290,960. Pennsylvania 917 miles, at a cost of $35,401,038. New Jersey 250 miles, costing $8,225,000. In all the New England States there were 2,614 miles, costing $96,916,450.

NOVEL CASE.—In Gloucester, John Davis obtained a judgment of $9 and costs against David Chandler and wife, the damage being that the latter had made certain dresses belonging to the plaintiff's wife and daughters in an unworkmanlike manner. The evidence was clear; the dresses would not fit, and some parts of them were put together wrong side out.

DESTRUCTIVE FIRE.—Cincinnati, Jan. 15th.—The extensive lard oil and candle factory of Gross & Deitrich, with machinery and a large stock, was totally destroyed by fire last night. About 200,000 lbs. of lard were in the building. Total loss about $100,000, half insured.

THE WORLD'S FAIR.—The Secretary of the Navy announces that the frigate St. Lawrence has been ordered to be in readiness to sail for London on the 1st of February, with articles for the world's convention. She must be at Brooklyn on the 25th instant.

EARTHQUAKE.—The shock of an earthquake which was felt at Waterville, on the 3d inst. was also felt at Augusta and vicinity. At Levant, (Penobscot county) it is said, it shook down part of the wall under a dwelling house.

In the U. S. District Court at New York, of eight seamen, crew of the ship Henry, found guilty of mutiny on a voyage to California, Nicholas Smith was sentenced to imprisonment at hard labor six years; Michael Cozzins and John Patrick, each to five years; Francis Morris, Lewis Desmond, and George Sheppard, each 4 years—and Francis Capane, two years. The men appeared to be much grieved, and most of them wept.

A destructive fire occurred in New Orleans on the 17th. Among the property destroyed is the beautiful St. Charles Hotel, the First Congregational church adjoining, the Methodist church on Poydras street, and about 12 other buildings. The loss is estimated at one million of dollars.

The Western District of Pennsylvania, by the census returns just published, contains 1,098,011 inhabitants. The Eastern District contains about 1,165,680, three counties estimated. The total is therefore 2,260,000. The increase in the last ten years is about a half million.

A pamphlet, published in Mexico, states that the income of the clergy of that country amounts to $20,000,000 per annum. They are also in possession of landed property representing an enormous capital. The revenue of the General Government itself are stated not to exceed $6,000,000.

The New York State Agricultural Society has appointed the following delegates to the World's Fair: Martin Van Buren, of Columbia County; John A. King, of Queen's County; Ezra P. Prentice, of Albany County; B. P. Johnson, of Albany County.

It is said that some American wool, recently sent from New York to England, proved to be so exquisitely fine as to make it impossible to card it with the present machinery. It was fine enough to have imitated the cashmere.

A bill has been found by the Grand Jury against Michael S. Gibson and wife, for a felonious assault upon Miss Kosiah Ann Wheeler, who came to their house to live. The husband has also been indicted for adultery.

At 1 o

MISCELLANEOUS.

For the Watchman and Reflector.

OLD NAUMKEAG.

MESSRS. EDITORS,—Among your memories is some stereotyped old gentleman that has passed you at just such a pace, with just such a look, ever since there were such entities as yourselves to pass; with a coat of venerable cut and immutable gray, and with shoes, which, for all you knew, might have been picked up behind the camp of the wandering Israelites. Now would'nt it have set you to rubbing your eyes to settle the question of your veritable wakefulness, had you one day chanced on your old friend, tripping along in French boots, strapped pants, and all the etceteras of a modern exquisite?

Naumkeag! who knows her not? Old Salem—the city of peace and quiet, so answering to her name that the man of stir hurried from her as from ennui and stagnationdom, and the unpuritanized boy tired in her streets as in a perpetual Sabbath.

But, believe me, the spirit of speculation, or some other spirit of the same kith and kin, has at length fairly got a foot hald there. Had it come as suddenly, the stir and the stare must have quite equal to what greeted the dashing of a railroad train into Sleepy Hollow.

When *we* were boys, as the privileged ones say, the old city—pardon the anachronism—the old *town*, from Buffum's Corner to Neck-Gate, was, every whit of it, like an old homestead; every old street,—who in those days ever heard of a new one?—was as familiar as the path to the wood-house; every old house,—new ones were rare curiosities,—was a cluster point of association linking a merry present with a merrier past.

But, there! queer ones that we are! We cry for change, and when change comes we cry back again for its predecessor, as for a tried friend cast off in a fit of fickleness. We rush headlong into the future, and then sigh for the good days of the olden time. We groan in Egypt, and, the exode accomplished, we forget the stripes and tears, and fall into longings for the cucumbers and leeks!

I paid a visit to one spot,—hallowed shall I call it? It was not the grave of the loved and lost; nor the place of plighted troth; nor the locale of some great event jutting out in the history of the past; it was a sweet spot, within the precincts of a neighbor's garden, on a grassy bank that overlooked the broad and placid bosom of the river, beneath the calm shade of an ancient willow, where my playmate and myself had our mimic *tangard*, with its pigmy vats so nicely rammed around with clay to make them water-tight, and scraps of cast off leather for hides. Aye, a hallowed spot would I call it, were I not assured some cynic would treat me to a laugh,—for there, at that spot, in that garden, on that bank, under that tree, were the living spirits of the past. I could hear them speak,—yes, speak,—others might not,—but they spoke to me, and talked of innocence, and gleesomeness, and friendship, and of a heart all satisfied, a stranger then even to boyish hopes. Ambition, and carky care, and the foibles of my brother man, and bitter fruits of the tree of knowledge, all passed away as the dream of a troubled night; and the scenes, and sports, and faces of my childhood, came trooping to me as of yore. And how distinctly my ear caught the stern voice of the good old man that often turned us back as we hurried to our wonted haunt. Sainted man! long, long since put he on immortal youth. But he sometimes vexed us, for he had grown so old as to have forgotten that ever he himself was a sportful boy.

I was dewanting on changes just now. *A Catholic church had backed in upon that old play ground.* Oh! how I felt that the present was waging an exterminating war against the past. But as I gazed from its window, and saw my willow untouched, I devoutly thanked the "woodman's axe which spared that tree."

North river, too, just below the Hacker school house, was a special favorite with us in the olden time. Our rude minds knew of no tutelar divinities reigning within its depths, or presiding at its hidden springs, or happy nereids sporting through its waters, investing it with grotesque and mystic associations. Still we loved its waters if we did'nt worship them,—so much like one of our youthful cronies was it, stealing up every day to meet us so regularly and quietly. How we loved to plunge, and splash, and dive, and gambol in it, and "buffet it with lusty sinews," and "swim to the point proposed," and what a joyous feat was it betimes to cross it at the flood and reach the "Paradise" beyond, by the virtue of our brave hearts and valiant arms! And then there were the legends of the channel, so reverently received from urchin senior, and so sagely handed in turn to urchin junior. And there were historic traditions too, most surely believed among us, which told that huge ships once probably ploughed these waves, then quite content with the lesser honor of gondolas and dories; and our little minds swelled with the ideas of antiquity and change. But as we took in the vasty past, little dreamed we of the mightier future, and that we ourselves should live to see our quiet and secluded stream not only profaned by a thoroughfare across it, but its sweet silence disturbed by the yell, and screech, and unearthly whistle, and more unearthly whiz, and lightning rush of that most unearthly thing—a steam engine with its long train of cars! Alas! had time been capable of such antics as our Naumkeag fathers of 1692 thought within the capabilities of her poor old crones, and just given them a foreglance of 1850 with the steeds of fire and steam diving through her streets, and plunging across her ponds and rivers, and diving into her very bowels within a stone's throw of the church whence the witches were hurried to prison and the gallows, how would they have started back aghast at what, beyond all gainsaying, was a most "prodigious descent of devils."

J.

STEPS TOWARD CRIME.

WE have often insisted that children, whose parents are too degraded to send them to school, should be taken charge of by the public, and placed where they can be properly educated. The purlieus of all large cities abound in materials for the lowest vices and the most startling crimes. Beneficent institutions, having for their object the rescue of children from infamous home influences, have existed for years, and it must not be denied that some good has been accomplished by them. Nothing, however, short of the mandates of law, can do much to root out an evil that grows faster than charity itself. No child can safely be disregarded in the account our constituted authorities are obliged to make up from year to year. If a drunken father, and a prostitute mother, both steadily pursuing a vocation that virtuous minds hate to name, are bent on destroying the souls and bodies of their offspring, let the offspring be reached if the parents cannot be. There is a periodical called the "Advocate of Moral Reform." In that, we find the subjoined sketch. No one, it seems to us, can read it without a tear. It presents precisely such a case as *law* should be made to deal with. These two sisters, if they had been withdrawn from the associations to which their parents doomed their early years, might now, and probably would, have been leading lives of innocence and virtue. May they not *yet* be lost sight of, by those who seek to save that which is, alas too frequently, thought to be lost.

In the year 18—, while seeking out neglected children in M. street, in order to bring them under Sabbath school influence, we found in the yard of a rear building, two little sisters, of some four and seven years of age. Their sparkling eyes and winning smiles bespoke intelligence and native loveliness, but shoeless feet, dishevelled hair, and tattered garments, indicated, too plainly, the sad want of maternal care.

"Where is your home, dear children?"

"Yonder, ma'am; up the stairs."

"Do your parents ever send you to the day-school, or the Sunday school?"

"No, ma'am," said the eldest, "but we'd like to go if we had any clothes."

"Let us see if your mother would be willing to send you."

So saying, we ascended the tottering stair-way (preceded by the eager little ones.) On entering the door, we found, stretched upon an apology for a bed, the helpless, besotted father, with scarlet face and swollen eyes, the bottle, half emptied, still within his reach. The mother was able to stand, but could not walk except in a zigzag gait, and looked the very personification of filth and wretchedness. The general appearance of the premises corresponded with that of the miserable inmates, and may be better imagined than described. And *such* was the only earthly home of these poor children! When compelled to escape it by fear, hunger, or otherwise, their only resort was the city street. On our second visit, we led them, decently clad, to the Sabbath school. For many months they were followed up, while the most earnest efforts were made to reclaim the parents, and thus save both them and the children. Christian benevolence did what it could, but failed to accomplish the ends desired. The question then arose—Cannot something more be done to save both these now innocent sisters from their impending fate? It was quite manifest that, unless they could be soon removed from their parents, their case was morally hopeless. Persuasion failed. Both, when sober, confessed they had no expectation that their daughters would be saved from ruin, if they continued to run in the streets from day to day as they were then doing. Still, they preferred to keep them as long as possible, rather than to accept the offer to have them placed in Christian families, to be properly trained and educated.

To the inquiry—Can the law do nothing for the protection of these helpless children? the answer came—"No, surely; unless they commit some misdemeanor, or become entire vagrants." Then it opens for them, either the Prison, the House of Refuge, or the Alms House, either of which receptacles is ever regarded by its inmates as more or less derogatory to character. For some two years, the teachers kept an eye upon these children, often feeding and reclothing them, when found half famished or half clad. At length, the moral influence of the Sabbath school seemed to be wholly obliterated by the contaminations of the week-day influences, by which they were surrounded; and the native blush of modesty gave place to an inexcusable forwardness of manner. About this time, the inebriate parents removed to a distant part of the city, and the teacher lost sight of them, and was unable afterward to trace their whereabouts. Some six years had passed, when, upon a Sabbath afternoon, while attending a ladies' meeting, held at the City Prison, with the women and children confined there, we recognized the two sisters sitting among the female prisoners. They had just entered their teens, had grown much, but their naturally pretty features were changed by a wo-begone expression, and the fixed traces of early sorrow were deeply branded. At an interval in the services, appropriated to conversation with the prisoners, turning to Eliza, the remark was made,

"We are very sorry to see you and your sister in this dismal prison; will you tell us what brought you here?"

"We were found, ma'am, by a policeman, in a disorderly house."

"And how came you there?"

"The keeper asked me to come in and stay, because we had'nt any home any more. After mother drank herself to death, and father was taken off to Blackwell's Island, we often staid in the streets all night, and slept sometimes behind board-piles and under stoops; but we were hungry and cold pretty often, and glad to get at any place where we might be warm."

"And how long did you stay where the officer found you?"

"But a few weeks, ma'am."

Further conversation developed other deplorable facts in their history, and the reflections occasioned by this unlooked for interview, were extremely painful. These children, from infancy, had had natural protectors—but *in name*. Their love of alcohol had supplanted true parental love, deadened the conscience to infancy; cast out the innocent and helpless to companionship with thieves and harlots. *Law* and its ministers had sanctioned the horrible outrage—looked with tearless eye and heart of adamant, upon the progressive steps in the sure and oft-tried process of ruining immortal spirits, for whose salvation the world's Redeemer sweat great drops of blood, and groaned on Calvary! The prospective steps of these poor girls are, henceforth, on the beaten path of sin. A mark for the dissolute, sinning and suffering, till weary of a life that has had few charms; would it be strange should the epitaph of one or both soon be found written on Hood's Bridge of Sighs:

"One more unfortunate, weary of breath,
Rashly importuned a gentle lee for death.

In she plunged boldly, no matter how coldly
The rough river ran. Over the brink of it,
Picture it—think of it—dissolute man!
Lave in it, drink of it then if you can!"

Should the imagination stop here—it will only have sketched the first faint outlines in the moral picture that the history of these young immortals must be continually unfolding to interminable ages; but we will leave to the fancy of the reader to depict in what eyes a sea shall move, whose only season of probation has been thus passed in a school of vice, simply adding the deplorable fact, that the cases here noted represent but two of more than two thousand of a similar character that exist from year to year in this city, with no adequate legal provision made to improve their condition.

Could the *political economist*, with whom rests the power, once be persuaded to make the provision for such children, suggested in the petition to the Legislature in their behalf, who can estimate the degree of suffering—mental, moral, and physical—that might thus be blotted from the book of human life!

For the Watchman and Reflector.

TIME AND WINTER.

BY OLD JACOB.

With his scythe so keen, and his wings unseen,
Old Time was swiftly flying;
Around him were spread the countless dead,
And the countless living and dying.

He met old Winter, as on he sped,
Astride of a Northern blast,
With his turban of snow wreathed round his head,
And his ice-robe o'er him cast.

And the two were merry as bells that chime,
As Winter his friend did greet:
"Where hast thou been, old Father Time?"
And he laughed through his hail and sleet.

"I have sped on my way, by night and day,
Through land, and sea, and air;
With a heart right blithe, I have swept my scythe,
O'er many a region fair.

"On many a brow, so smooth ere now,
A furrow of care I've cast;
When first 'tis seen, they start—but I ween
It will not be the last.

"On pyramid, tower, and castle high,
Of every age and clime,
I lay my hand as I pass them by,
And they'll feel the touch of Time.

"To the world so gay, I seem far away,
And they hear not my footsteps fall;
But with scythe so keen, and my wings unseen,
Old Time steals on them all.

"And O, it's a merry life that I lead,
As I fly on my way so fast;—
But whence comest thou with thy whirlwind speed,
Astride of thy Northern blast?"

"I have come from my home in the Polar seas,
Where I rear the icebergs high,
And wake from its slumber every breeze
That can make a stormy sky.

"Sometimes I go to old Switzerland,
Where I fill the Alps with snow,
And the avalanche hurl with my strong right hand,
Down on the vales below.

"I cast a look on the purling brook,
And its murmurings soon are o'er;
And the waterfall, when it hears my call,
Utters its voice no more.

"Niagara's thunder I cannot still,
Nor hush old Ocean's roars;
But their falling spray I have at my will,
And I robe with ice their shores.

"And O, it's a merry life that I lead,
As from pole to pole I roam,
And scour the earth with whirlwind speed,
From my snow and iceberg home."

"They say, old Winter, there is a land,
Where no room for thee is given,
With thy chilling breath, and thy icy hand—
The place—they call it Heaven."

"And they say, old Time, an angel shall stand,
With his feet on the sea and shore,
And shall swear by heaven, with uplifted hand,
That Time shall be no more!"

"And they say, old Winter, when I am gone,
Thou, too, shall cease to be;
And Spring and Summer shall then have won
An immortality!"

J.

HYDROPHOBIA.

MANY different modes of curing this terrible disease have been suggested in late years, but none that seems to be so simple as the one mentioned below. If, says the Washington Republic, which journal copies from a Southern paper, the statement is authentic, and M. Buisson is a person worthy of credence, the information which it discloses is of grave importance, not only to the medical faculty, but to the whole human family. That the Academy of Sciences should have treated it with disregard so long is, perhaps, attributable to its having been anonymously communicated. The statement is as follows:

"M. Buisson has written to the Paris Academy of Sciences, to claim as his a small treatise on hydrophobia, addressed to the Academy so far back as 1835, and signed with a single initial. The case referred to in that treatise was his own. The particulars and the mode of cure adopted were as follows: He had been called to visit a woman who, for three days, was said to be suffering under this disease. She had the usual symptoms, constriction of the throat, inability to swallow, abundant secretion of saliva, and foaming at the mouth. Her neighbors said she had been bitten by a mad dog, about forty days before. At her own urgent entreaties she was bled, and died a few hours after, as was expected. M. Buisson, who had his hands covered with blood, incautiously cleansed them with a towel which had been used to wipe the mouth of the patient. He then had an ulceration upon one of his fingers, yet thought it sufficient to wipe off the saliva that adhered with a little water. The ninth day after, being in his cabriolet, he was suddenly seized with a pain in his throat, and one still greater in his eyes. The saliva was continually pouring into his mouth; the impression of a current of air, and the sight of brilliant bodies, gave him a painful sensation; his body appeared to him so light that he felt as though he could leap to a prodigious height. He experienced, he said, a wish to run and bite, not men, but animals and inanimate bodies. Finally, he drank with difficulty, and the sight of water was still more distressing to him than the pain in the throat. These symptoms recurred every five minutes, and it appeared to him as though the pain commenced in the affected finger, and extended thence to the shoulder. From the whole of the symptoms, he judged himself afflicted with hydrophobia, and resolved to terminate his life by stifling himself in a vapor bath. Having entered one for this purpose, he caused the heat to be raised to one hundred and seventy degrees thirty-six minutes Fahrenheit, when he was equally surprised and delighted to find himself free of all complaint. He left the bathing-room well, dined heartily, and drank more than usual. Since that time, he says, he has treated in the same manner nine or eighty persons bitten, in four of whom the symptoms had declared themselves; and in no case has he failed, except in case of one child, seven years old, who died in the bath. The mode of treatment he recommends is, that the person bit should take a certain number of vapor baths, (commonly called Russian,) and should induce every night a violent perspiration, by wrapping himself in flannels, and covering himself with a feather bed; the perspiration is favored by drinking freely of a warm decoction of sarsaparilla. He declares, so convinced is he of the efficacy of his mode of treatment, that he will suffer himself to be inoculated with the disease. As a proof of the utility of copious and continual perspiration, he relates the following anecdote: A relative of the musician Gretry was bitten by a mad dog, at the same time with many other persons, who all died of hydrophobia. For his part, feeling the first symptoms of the disease he took to dancing night and day, saying that he wished to die gaily. He recovered. M. Buisson also cites the old stories of dancing being a remedy for the bite of a tarantula; and draws attention to the fact that the animals in which this madness is most frequently found to develop itself spontaneously, are dogs, wolves, and foxes, which never perspire."

A GOOD SUGGESTION.

GOV. HUNT, of New York, like his immediate predecessor, recommends the establishment of an Agricultural college in that State, and very properly suggests a department for instruction in the mechanic arts. He says:

Identified in interest, each imparting strength and vigor to the other, the Agricultural and Mechanical classes combined may be said to constitute the substantial power and greatness of the Commonwealth. The free spirit of our institutions and the incentives to effort in which this country abounds, are peculiarly favorable to the development of inventive genius and rapid advances in the useful arts. Our unparalleled progress may be attributed in no small degree to the successful skill of our artizans in originating and perfecting the varied improvements which increase the productiveness of labor in most branches of human industry. Yet from the nature of their pursuits, and the necessity which subjects them to a life of toil, too many of our youthful mechanics are deprived of those means of intellectual improvement which the State has provided for other professions. The beneficial effects of an Agricultural and Mechanical school will not be limited to the individuals who may participate directly in its privileges. The students graduating from such an institution, elevated in character by moral and intellectual training, and endued with that knowledge of the natural laws and practical sciences which unites manual labor with the highest exercise of the reasoning faculties, will become teachers in their turn, imparting to those around them the light of their own intelligence, and conferring on many the benefits resulting from the example of industry, and an example of honorable usefulness, in their varied occupations. The elevation of the laboring classes is an object worthy of the highest ambition of the statesman and the patriot. Under our republican system of government the political power of the State must always reside among the men of industry and toil, whose virtuous energy is their best patrimony. The intelligence which qualifies them for the duties of self government, affords the only sure guarantee for the perpetuity of our free institutions.

A THANKSGIVING INCIDENT.

IT is three years since early one morning, we stepped into a store on Fore street, and found there a sailor hastily bargaining for a few necessary articles. His ship was upon the point of sailing, and he had not a moment to spare. But the store-keeper could not change the bill presented, and both were in perplexity. At this moment, a plain, and evidently hard-working man, who had been a spectator, stepped up and exclaimed, "Never mind, Jack, I'll pay the score, so hurry off, or you'll lose your ship." Jack looked hesitatingly at the man, exclaimed, "Thank you sir," and was gone. We were pleased at the occurrence, and it dwelt pleasantly in our minds for many days. But time wears away the solid stone, and so the memory of the sailor and his friend had passed away from us. We were again in the same store, and it was the day before Thanksgiving. There were many present, but one came slowly and sadly in. He was evidently a poor man, and he whispered anxiously to the store-keeper, and we caught the word "credit." The store-keeper shook his head. The poor man was turning away, when a rough voice saluted him—"Avast there a bit, I have seen you before." We looked, and memory came slowly to our aid. It was the sailor! We looked again, and saw in the poor man, he who had so readily paid his bill. The sailor had by this time grasped the poor man's hand, and was astonishing him with an outpouring of gratitude, garnished with oaths, the upshot of which was that "Shiver his timbers if he'd see him want while he had a shot in the locker." And he was as good as his word, for the poor man departed well laden with good things for the coming morrow. And so here was a fitting afterpart to the little incident of three years before.—*Portland Transcript.*

PREACHING TO THE POINT.

PASSING along one Wednesday night—for evening at the South in our afternoon—in Montgomery, Alabama, I stepped into the Presbyterian lecture room, where a slave was preaching:

"My bredren," said he, "God bless your souls, 'ligion is like de Alabama river. In spring comes fresh, an' bring in all de ole logs, slabs an' stick dat hab been layin' on de bank, an' carrying dem down in de current. Bymeby de water go down—den a leg cotch here on dis island, den a slab gits cotched so de shore, and de sticks on de bushes—and dare day lie, with 'rin' an' dryin' till comes 'nother fresh. Jus' so dare come 'rival of 'ligion—dis ole sinner bro't in, dat ole backslider bro't back, an' all de folk seem'omin', an' mighty good times. But, bredren, God bless your souls; bymeby 'rival's gone—den dis ole sinner is stuck on his ole sin, den dat ole backslider is cotched where he was afore on jus' such a rock; den one arter 'nother dat had got 'ligion lies all long de shore, an' dare dey lie till 'nother 'rival. Beloved bredren! God bless your souls, *deep in de current!*"

I thought his illustrations beautiful enough for a more elegant dress, and toe true, alas! of others than his own race.—*Christian Herald.*

A NEGLECTED SCRATCH!

AN Indiana clergyman lately told a story about a man with whom he boarded when a college boy. The man was at his work one frosty morning, and happened to get a slight scratch on the back of his hand. A single minute's attention to it would have caused it to heal in a day or two. It was neglected. A slight inflammation appeared, which a simple poultice would have reduced, but it was neglected. The whole hand became inflamed, and should have had the best medical attention, but it was neglected. The arm, and shoulder, and back were seized with pain, and now all was in pain and confusion. Twelve physicians were soon in attendance to consult upon the case. The question was, whether cutting off the limb would save the man's life, and it was decided to be *too late!* The disease had gained a mortal hold, and no human skill could arrest it. A vicious habit—an indulged little sin—a neglected duty—how easily are they taken care of, if we are in season with them, but how stubborn and ruinous they become, if they are let alone!

THE FLAX DISCOVERY.—It seems there is something real in the discovery, which has been leaking out slowly from the English press, that the coarse material of flax can be so prepared, by chemical and other means, as to render the fibre capable of being made into the finest kind of fabric, and that this fibre can be mixed with cotton and wool, and adapted to cotton, woollen, or silk machinery. An article equal to the best and cleanest cotton can thus be secured at a comparatively trifling expense. Should this turn out, on closer experiment, to be a genuine discovery, and flax be adopted as an economical substitute for cotton, the effect upon the great staple of this country can hardly be realised. Now, the cotton crop of the South governs the world. Thus far, all attempts to grow a rival production in India have failed. Flax will grow almost any where in temperate latitudes. Every farmer can have his flax crop as easily as his grain crop. It can be raised with cheapness, and requires no particular outlay. Let it be established that flax can be prepared as alleged, and at a cost far below that of cotton, and no one can calculate the revolution it will cause in the domain of political economy all over the world. The character of our own country would be greatly changed, politically and morally. A Southern paper thus refers to the supposed change which would take place in the cotton States, if Great Britain should be enabled, by means of her new discovery, to dispense with our staple. It says:

The price of lands and slave property will at once be diminished, and business arrangements entered into upon the present value of that species of property, will, after they have matured, produce a crash that will be felt over the entire country. A lesson would thus be read upon the mutability of human affairs. The political consequences resulting from the change would be most important. A considerable diminution in the wealth and power of the Southern States would of itself have a marked effect upon their political relations with other States—the importance of their friendship as well as the dread of their enmity would thereby be decreased.

For the Watchman and Reflector.

WE BOW WITH JESUS 'NEATH THE WAVE.

BENEATH the Jordan's dimpling wave
The Saviour bowed his sacred head,
As though within a liquid grave
He sought the slumber of the dead;
He bowed him in baptismal rite,
And angels gazed from realms of light.

The shining hosts, in courts above,
Fixed on that scene an earnest eye;
With pinions plumed, the Holy Dove
Prepared to leave his seat on high:
He gently spread his silvery wing,
And waited there before his King.

Slow rising from the rippling tide,
The Saviour turned to Jordan's shore;
A light shone round him far and wide—
The Holy Dove came hovering o'er;
While lighting on Immanuel's breast,
A voice from heaven pronounced him blest.

Like Jesus, 'neath this tide we bow,
And, buried here, would die to sin;
Now rising, breathe the solemn vow,
We here a life divine begin:
Our spirits washed in his own blood,
And robed by him, would turn to God.

Our Father! may the heavenly Dove
Descend to-day, and o'er us rest,
Here fondly droop his wing of love,
And in this rite pronounce us blest.
Now, Jesus, seal us as thine own,
And bend thy footsteps to thy throne!

Charlestown Female Seminary.

ANECDOTE.—Frederick of Prussia had a mania for enlisting gigantic soldiers into the "Royal Guards," and paid an enormous bounty to his recruiting officers for getting them. One day a recruiting sergeant chanced to spy a Hibernian who was at least seven feet high; he accosted him in English, and proposed that he should enlist. The idea of a military life and a large bounty so delighted Patrick, that he at once consented.

"But," says the sergeant, "unless you can speak German, the king will not give you so much."

"O," said the Irishman, "shure it's I that don't know a word of German."

"But," said the sergeant, "three words will be sufficient, and these you can learn in a short time. The king knows every man in the Guards. As quick as he sees you he will ride up and ask how old you are; you will say twenty-seven—next, how long you have been in the service; you must reply three weeks—finally, if you are provided with clothes and rations; you answer both."

Patrick soon learned to pronounce his answers, but never dreamed of learning the questions. In three weeks he appeared before the king in review. His majesty rode up to him; Paddy stepped forward with "present arms."

"How old are you?" said the king.

"Three weeks," said the Irishman.

"How long have you been in the service?" asked his majesty.

"Twenty-seven years."

"Am I or you a fool?" roared the king.

"Both," replied Patrick, who was instantly taken to the guard-house.

BOTCH WORK.—A very eccentric clergyman named David Jones, who flourished in Gotham a few years since, was passing through Broadway one morning at an early hour, when he was startled by a voice, apparently issuing from the gutter crying—

"Good morning, neighbor Jones."

The worthy divine looked around him, for his "neighbor," and at last discovered an object wallowing in the kennel.

"Who is it," said he "that calls me neighbor Jones?"

"Why, don't you recollect me? You converted me the other Sunday."

"Converted you? Oh yes! very probably, you look just like a piece of my botch-work. If God had converted you, I should not have found you in the gutter."

MORE MOCK AUCTION RASCALITY.—A highly respectable gentleman from Norfolk, Va., recently entered a mock auction shop in Broadway, near Lothbun's Hotel, and was induced to bid in a watch which was represented to be gold; the watch was knocked off to him, and he paid the money for it, but soon ascertained that it was nothing but brass, and wholly worthless. He returned to the shop and stated the fact; the return of the money was however, denied, and he was advised to bid on a genuine article, and in that way would be able to get the worth of his money. A watch, represented to be a "Simon Pure" one, was then put up, and after being run up to nearly $40, was knocked down to him. He paid over $25, and on looking at the watch, ascertained this also to be brass. This they also managed to get hold of again, and he was turned out of the shop minus his $25. He then made application to the Lower Police Court for redress. The matter will be investigated.—*N. Y. Courier & Enquirer.*

AGRICULTURAL.

PREPARATION OF HAMS.

FEW articles of animal food depend more for their acceptability upon the perfection of the process of curing than smoked hams, and few are better relished at all tables than these, when well prepared and preserved. We propose, therefore, to give a summary of the most important requisites necessary to their being of excellent quality.

Something depends, it is true, upon the feeding and size of the hog as well as upon the salting and smoking. The best hams are furnished by hogs weighing not over 200 lbs., which have been fed mostly on solid food—such as corn, peas, and barley—and have been allowed range and room for exercise, so that the *lean* or muscular part is well and healthily developed. To these causes combined, the Westphalia and Virginia hams owe probably a portion of their excellence. Hams from hogs weighing from 300 to 400 lbs. and over, are so large that it is almost impossible either to salt or smoke them thoroughly, without taking longer time and more pains than is usually allowed or considered necessary.

There are a multitude of recipes for pickling hams, each possessing in the minds of those who use them their peculiar excellencies, and we will give here two or three of the most noted, so that our readers may choose that which they deem most proper or feasible of application. They have all been published before.

The celebrated "Knickerbocker Pickle," which is recommended as superior for both beef and pork, is compounded as follows: Take 6 gallons of water, 9 lbs. of good salt, 3 lbs. coarse brown sugar, 1 quart molasses, 3 ounces saltpetre, and 1 ounce of pearlash; mix and boil the whole well, and skim off all impurities. The meat should be slightly rubbed with fine salt, and lie a day or two, that the blood may drain off; and should then be packed in tight casks, and the pickle turned on cold, in which it should remain until sufficiently cured for smoking.

The Virginia method, or dry mode of curing, is as follows: For each ham take a spoonful of saltpetere, pulverize and apply it; rub each piece with salt well on both sides, and pack these in hogsheads with holes in the bottom to let off the brine. Let them remain five or six weeks; then take them out, brush off the salt, rub each well with hickory ashes, and hang each piece in the smoke house.

What is called the Jersey method, is as follows: To every 80 lbs. of ham, take 4 ounces of sugar, 3 ounces of saltpetre, and 1 pint of fine salt. Powder and mix them finely, and rub the hams well with this mixture, and lay them on planks for two days. Then pack in casks, adding 2 quarts of salt to every 80 lbs. of ham. In fifteen days they may be taken to the smoke house.

The excellence of a ham depends much upon the smoking or drying, and indeed, the best are made when both smoking and drying are performed at the same time. It is a matter that cannot be hurried, and six weeks is the least time in which a ham can be perfectly and thoroughly cured. The meat must not be kept in a damp, unventilated smoke house so that the surface will be in the least moist or dripping, if good hams are expected. They should also be hung at such a distance from the fire that the heat will not affect them.

Hickory and maple are the best woods for making the smoke, and the cobs of dry, sound Indian corn are first rate for that purpose. A fire built once or twice a day answers in the end, better than one kept up continually, as the smoking and drying are thus most perfectly performed.—*Rural New Yorker.*

WORK TO BE DONE IN JANUARY.

FARM.—Cut food for cattle, and if corn stalks are used, steam as well as cut them. Cut your roots before feeding them; provide pure water for cows. Attend well to cows which have calved, or are about to calve. See that your wood-shed is filled with two years' supply. Look well to compost heaps. Put fences in order. See that tools which will be required in the spring are in order.

ORCHARD.—Look to the directions for last month. Grape vines and fruit trees *may* be pruned. Apples, &c., may be root grafted. Caterpillars' eggs may be cut off from the ends of twigs, and burned. Coat the trunks of trees with the tree wash, or with a solution made of one pound of No. 1, Bleacher's soda, to one gallon of water.

Apply guano around the roots of choice trees which did not fruit well last year, and dig the guano slightly under the surface. The rains and melting snows will carry it into the ground before spring, while its dilution will prevent it from injuring the young spingioles when they start in the spring. Mulch around sluggish trees, and lime old apple trees which fruited badly last season.

KITCHEN GARDEN.—Attend to collecting a full supply of fertilizing materials. Look to the hot bed frames that they are in good order. Prepare tan, leaves, and horse manure for hot beds, turning the mass sufficiently often to have it in proper condition for the beds in time.

Look well to lettuce, parsley, &c., growing in frames; attend to cabbage, cauliflower, broccoli, and other plants, in cold frames for early spring planting. Procure a full supply of seeds for spring use. Mulch the ground you intend using earliest in the spring.

FLOWER GARDEN.—General pruning should be postponed until March 1st, for if done now, the severe frosts will render its repetition necessary in spring. The more hardy shrubs may be pruned now, such as crategus, sorbus, spirea, and even althea in the middle states. (The double white althea is very tender, and requires to be covered.) If the snow be heavy, shake it off from those shrubs which would be injured in shape by its weight. Prepare tallies and stakes for spring and summer use.

THE SLEEP OF PLANTS.

THE way in which sleep is shown in the vegetable kingdom is infinitely more variable than among animals. Man throws himself prostrate; some kinds of monkeys lie down on their sides; the camel places its head between the fore-legs; and birds roost their heads beneath the wing. Beyond these there are few remarkable differences. But in plants, there is no end to the curious and beautiful diversity which rewards the seeker after Nature's mysteries. Some plants droop their leaves at night, the flat part becoming flaccid and pendulous. Others, of the kind called "compound," as clover and vetches, close their leaflets together in pairs, and occasionally the whole leaf droops at the same time. The three leaflets of clover bring their faces to the sun outside, and so form a little triangular pyramid, whose apex is the point of union between the leaflets and their stalks. Lupines, which have leaves resembling a seven-fingered hand without a palm, fold them together like a lady's half-closed parasol. Chickweed raises its leaves so as to embrace the stem; and some species of lotus, besides many of its elegant family, the Leguminosæ, bring them together in such a way as to protect the young flower buds and immature seed-vessels from the chill air of night. These are only a few out of the many cases which could be instanced of change of position in leaves, whilst in flowers there seems to be no limit to variation. The greater part shut the petals at night, the stalks declining on one side; but there are some which roll their petals back, and curl them up like miniature volutes. The sleep of such plants is probably unaccompanied by any external change. The same may be said of Campanulas, and other bell-shaped flowers. The four petaled flowers of Cruciferæ, it should have been observed, are remarkably careless of repose. Their sleep never appears sound, or even constant, for many successive nights; they seem restless, and in the morning always look dozy and uncomfortable. When flowers are over-blown, or the plant, if an annual, is near its decay, the phenomena of sleep are very considerably diminished. In fact, they are only seen in perfection when the growing powers of the plant are in their full energy. Deciduous trees—that is, such as cast their leaves in autumn—are in a sort of trance in the winter months. Flowers, too, lose their sensibility altogether when the period of fertilization is passed, as may be readily seen by inspecting a field of daisies early in the morning, before the dew is off the grass. The over-blown ones will be found wide open; those in the younger stages all "crimson-tipped," and sound asleep.

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N. L. DAYTON.
52—w

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